Evangelical Christendom

"Unum Corpus sumus in Christo."

May, 1906.

Notes.

SETTLEMENT OF ALL LITIGATION.

THE Council of the Alliance desire to inform the Members that all the litigation has been finally settled, and, at the request of the late General Secretary, Mr. E. P. Field, they publish the following extract from a Minute which is dated May 14th, 1903, and is entered in the Council Minute Book on page 279:—"Lord Kinnaird suggested that * * * * because there was no charge against Mr. Field, but simply the fact that they could no longer work with him, they might be prepared * * * * to give him £500 * * * * The Council agreed * * * * that Lord Kinnaird's suggestion be accepted, and this was carried."

The foregoing extract from the Minute passed on May 14th, 1903, is published as evidence that in so coming to the decision to terminate his engagement, the Council of the Alliance did not intend to cast any aspersion upon Mr. Field's honour and integrity.

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THESE SIXTY YEARS.

SIXTY years have well-nigh passed away since the formation of the Evangelical Alliance in August, 1846. Few, if any, of those actually taking part in its formation are spared to witness its Diamond Jubilee. "God buries His workmen, but carries on His work"; and although its early founders have, many of them, long since passed to their reward, the Evangelical Alliance still holds aloft on the eve of its sixtieth birthday the banner of earlier days:—"In essentials, unity; in non-essentials, liberty; in all things, charity."

May the triune God guide the future, and still lead the Alliance, in accordance with its avowed principles, to widened usefulness at home and abroad.

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WE hope in an early issue of EVANGELICAL CHRISTENDOM to say something definite concerning our Diamond Jubilee and the long-deferred International Conference. In the meantime—and specially for the benefit of those not fully acquainted with the foundation principles of the Alliance—it is well that reference should be made to our Basis. On the one hand, this has been deemed, even by some Evangelicals of to-day, to be too narrow; on the other hand, it has been widely accepted; and there is no doubt that it is the bulwark of the Alliance Emphasis must be placed upon the fact that we form an *Evangelical* Alliance—not merely a "Christian" Alliance in the generally accepted use of the term. Further, we are an *Alliance*, not a union or reunion of Churches as such; our objects of association are *not uniformity*, but *unity*.

THE ALLIANCE "BASIS."

* * * * *

In the words of one well qualified to speak—

"We are one body in Christ—banded together for common purposes, and to manifest the real unity which underlies our great variety. We are all free to hold our own views, in regard to subsidiary matters, but all must adhere to the cardinal principles of the Alliance. While the Basis has deterred some from joining the Society, the Evangelical platform thus maintained has afforded a rallying ground for those in all lands who hold fast to the fundamental truths of the Gospel.

"The Basis of the Evangelical Alliance is distinctly stated to be not a creed or confession, but simply a statement intended to indicate the class of persons whom it was desired to include in the membership. There are, and have been, attempts at union or reunion on broader bases than the Evangelical Alliance affords—reunion indeed, which would include the Church of Rome on the one side, and the Greek Church on the other. This is Ecclesiastical union, and the Evangelical Alliance has never, in any sense, been a union of Churches—but of individual Christians. Other special attempts at Christian union have also been made within the past few years, and so far as these efforts tend to draw closer the bonds which unite the true followers of our Lord Jesus Christ—the Evangelical Alliance rejoices, but goes on its way with its own work. The same remark applies to the recently formed Free Church Councils in various parts of our own country; these, however, are avowedly partial, but the Evangelical Alliance affords a bond of union between Evangelical Christians of all Churches and of all Nations. It is therefore international as well as interdenominational."

A Testimony, and an Appeal.

THE past year which closed on March 31st has been one calling for thanksgiving, the financial receipts to the general fund showing satisfactory increase and assisting the important developments which have taken place in the spiritual work of the Alliance. Members of the Evangelical Alliance, new and old, will be glad to recognize this when the new Report comes to hand. In the meantime we call attention to the "Testimony and Appeal" signed below:—

IN view of the increasing opportunities for usefulness on the part of the Evangelical Alliance, and the energy which is being brought to bear on the extension and widening of its work at home and abroad, we heartily commend the Alliance to its members and to Christians in general.

The Evangelical Alliance forms a bond of union between all who love the Lord Jesus Christ; a centre of cohesion and co-operation on many points of vital importance without which the cause of Christ would suffer much; and an operative agency of the utmost value, as has often been proved in matters which concern the welfare of many who, without the aid of the Alliance, might suffer for want of aid (such as persecuted Jews, Armenians, and others). With its world-wide membership of Christians of all Churches, the power for good which has for sixty years been exerted by the Alliance may be widely increased. We therefore express our unabated confidence in its Basis and objects, and bid a hearty God-speed to its cause.

We are thankful to be able to record an increase in membership, also new aspects and developments of spiritual effort which cannot fail to be a blessing to the Church and to the world.

During recent months many conventions and meetings have been held in various parts of the country, through which new interest has been created in the work of the Alliance, and we are full of hopeful expectancy.

We call upon all members and friends to praise God for the evident tokens of favour and goodwill with which the Alliance has been supported in its later efforts at home and abroad, and to "stand" with us in seeking by every possible means to strengthen and further its work. We shall be glad to hear of the accession of a very large number of new members, and of increased liberality in subscriptions and donations, so that there may be no financial hindrance to progress.

Signed on behalf of the British Evangelical Alliance,

Polwarth, *President.*
Kinnaird.
Bangor.
Overtoun.
Handley Dunelm.
Henry Wace, *Dean of Canterbury.*
W. H. Seagram, *Treasurer.*
J. Fleming, *Canon of York,*
David MacEwan,
John Wood, } *Hon. Secretaries.*
H. Martyn Gooch, *General Secretary.*

Alliance House,
7, Adam Street,
Strand, London, W.C.
April, 1906.

Stundists in Russia.

Appeal to British Christians.

RUSSIA has figured so prominently of late as a land of disorder and distress that it is difficult to realize the dawning light of the Gospel, to which the darkness of oppression and superstition is surely giving place.

It is but a brief year since the Czar's Easter message proclaimed liberty in religious worship. By it many thousands of humble Christians in Russia—the Stundists and others—are freed from persecution and suffering, and an effectual door is opened to the Gospel.

For the realization of religious liberty in Russia the Evangelical Alliance has laboured long and strenuously. Less than twenty years ago the Alliance petitioned the Czar for "liberty of conscience" on behalf of the entire realm. Still more recently, in an open letter addressed by Dr. Hermann Dalton to the then Procurator-General of the Holy Synod (Constantin Pobedonoszeff), the writer says :—

> "The very soul of the Evangelical Alliance's petition to the Emperor of Russia is a prayer for that liberty of conscience throughout his whole dominion, which it is the noble object of this society of Christians from all countries to ensure to all as an undeniable privilege demanded by Christendom. The Alliance has never swerved from this noble effort, and can honestly boast that it has not been in vain. In Italy, in Spain, Sweden, in Turkey, she is able to point to the evident traces of her indefatigible activity, and even at the gates of Russia, the sole country debarred from liberty of conscience, she has claimed admittance, and will continue to do so in the name of the Lord until she is heard."

Not content with these efforts alone, at a still later date the British Council of the Alliance issued an appeal for funds to help in alleviating the sufferings of the wives and children of exiled and imprisoned Stundists. Some £1,500 was raised and expended through trustworthy agents. Foreign Branches of the Alliance followed and shared in this holy and blessed work. Thus, if the Evangelical Alliance was not then able to accomplish the obtaining of religious liberty for the persecuted in Russia, it sought to ameliorate their lot by ministering to the needs of their wives and children.

The old order has changed—we trust for good. Freed from the bondage of persecution and oppression at the hands of those who believed it service to God to stamp out all that savours of dissent from the Greek Orthodox Church, the Evangelical Church in Russia (Stundists) raise the Macedonian cry : "Come over and help us."

Who are the Stundists?

These people are simple, earnest Christians seeking to live according to God's Word—which is freely circulated in Russia ; they are loyal, sober, industrious subjects of the Czar, and no political or other object enters into their religion. They only desire to be allowed to worship God in peace, and in the way they sincerely believe the Bible teaches. This led them to absent themselves from the services of the Greek Church, and thus their troubles began. Fines and imprisonment were followed by banishment, and exile in many cases, with all the suffering which this involves to wives and children. It is difficult to state with exactness the total number of the Stundists, but they are scattered over several provinces—probably about 250,000 altogether, representing some 600 congregations.

The duty of the Evangelical Alliance and of British Christians in general towards Russia is not yet discharged. Many thousands of earnest Christians in Russia are now pleading for Spirit-filled teachers to instruct them in the Word of God. The field for evangelistic labours is also a promising one.

The Alliance Bible School.

The account of progress in the work of the Alliance Bible School (see p. 76) evidences how far the Alliance still has the subject of Russia at heart. Through the British Organization a sum of £250 has been remitted during the past year to Germany for the training of Russian Stundists and students, some of whom will be commencing evangelistic work in Russia next July.

We hope that this sum will be considerably increased during the next few months, having regard to new students from Russia presenting themselves for training, and the needs of those shortly entering the field, none of whom can provide for themselves.

The Appeal from Odessa.

In the meantime the following appeal from Odessa has reached the Council of the Alliance :—

"*Odessa, March*, 1906.

"'And a vision appeared to Paul in the night; there stood a man of Macedonia and prayed him, saying, Come over into Macedonia and help us.'

"Beloved Brethren,—We thank God, for you, our brethren in England, for your love and for zeal in the things of the Kingdom of God on earth. It seems to us that many of God's undertakings have been begun in Great Britain. We thank God that our dear brethren there have not buried their talents, but have put the Lord's gold and silver to good use. We praise God for the Bible Society, which has been the means of so much blessing, especially in Russia, where it has put the Scriptures within easy reach of all. We praise God, too, for such of His servants as have come to Russia, and who have strengthened us with their presence and ministry; as, for instance, Dr. Baedeker, Mr. Wilkinson, and others. May God give result to their labours among us! You have heard much of the condition of things in Russia, of the persecution of the saints, of families brought to ruin. We suffer, indeed, from other causes beyond those arising from political and economical conditions. In the South of Russia, and especially in Odessa, the brethren are very poor. Manual labour is often not to be had, but there is always much to do for God. A short distance only from Odessa, our brethren get three pounds of black bread each per day from the district authorities. We are accustomed to this, and do not complain, but our want of means prevents our making use of the freedom which has been recently granted us. The work of God is extending, but we have not the power to undertake it. We have not preachers enough to take oversight of the gatherings, for our preachers themselves have to work for their daily bread in order to minister to others. We, the Russian Christian communities in Odessa, are not even able to support our own preachers, and we therefore come to you with the earnest entreaty to help us with the support of two men for active evangelistic and pastoral work amongst our countrymen. Help us, we beseech you, in the Name of our Lord Jesus Christ.

"Signed for the community of Russian Evangelical Christians (Stundists) in Odessa,

"CH. S. KRAVTSCHENKO.
L. NAZARENKA.
S. NOGI.
A. NIKIFOROV."

Concerning this appeal, Mr. Samuel Wilkinson, of the Mildmay Mission to the Jews, recently returned from Odessa, writes :—

"*10th March*, 1906.

"It was my privilege while in Odessa in December, 1905, January and February, 1906, to witness something of the Stundists' gatherings, and also to minister to them. There is no question as to the great opportunities which lie within their grasp. At their Sunday gatherings over a thousand people assemble to listen to the Word of life, and the Word is faithfully preached by simple men.

"Before endorsing the appeal which the community entrusted to me for transmission to English friends, I wished to be assured that the Stundist brethren were really unable themselves to provide the money required for their ministry and the extension of the work. The assurances I received as to this were satisfactory, and enabled me, therefore, to endorse their request for assistance in entering the open door set before them.

"There are many Stundist communities scattered throughout Russia, that in Odessa, however, has a special importance and influence, Odessa being a great centre of commerce, industry, and shipping.

"SAMUEL H. WILKINSON."

On this assurance the Council have granted a sum of £20 towards the support of two evangelists in Odessa, and now lay the special need before British Christians in prayer that further contributions may be forthcoming as a token of Christian sympathy and practical interest in the spiritual needs of Russia.

In forwarding contributions the donors will kindly say whether their donations are to be applied to—

(1) The Alliance Bible School and its work.

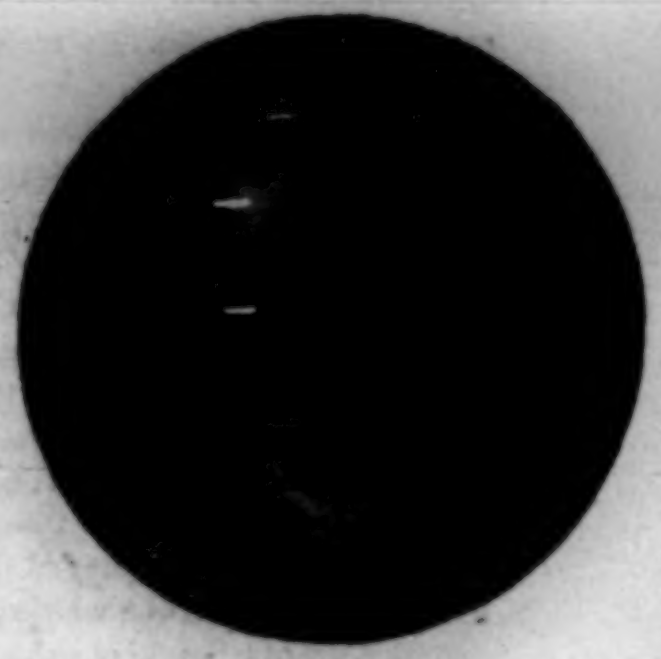
(2) The special appeal from Odessa.

Contributions should be sent to the General Secretary, Evangelical Alliance, Alliance House, 7, Adam Street, Strand, London, W.C. Cheques or postal orders should be made payable to the General Secretary, Evangelical Alliance, and should be *crossed* "Messrs. Barclay & Co., 1, Pall Mall East."

"It is religious sentiment, rather than religious truth, which is to be the bond of peace in most of the religious alliances of this age. The smallest of several co-operating creeds becomes of necessity the basis of their co-operation. Its mutilated and impoverished contents are assumed to constitute the whole essential substance of Revelation; and men talk of 'our common Christianity' when they mean only a fragment of the Christian Faith—a fragment, the variations of which are determined from time to time by petty local controversies."—*Canon Liddon.*

The Bible among the Nations.*

By the Rev. J. H. Ritson, M.A.,
Secretary of the British and Foreign Bible Society.



REV. J. H. RITSON, M.A.

THE Bible Society and the Evangelical Alliance are very closely related to one another. It therefore gives me very great satisfaction to stand on this platform to-night.

There are two truths which I think we accept as we accept the postulates of Euclid—two truths which we take for granted. First, we believe that it is the duty of Christian people to evangelize the world in this generation. God's message to the unbelieving world is "*Come* unto Me"; but as soon as man comes, God's message is "*Go*—go and teach all nations." No man can *go* unless he has first *come* to Christ, and it is equally true no man can *come* to Christ unless he obey the command and *go* and help to teach all nations. It is our duty to evangelize the nations of the world. We are all prepared to accept that truth.

Then, secondly, I think we are all prepared to accept as a postulate that

The Bible contains the only Evangel.

Colporteur Terrier was journeying in France last year with his satchel on his back, full of Scriptures. He came to a man breaking stones on the roadway, and offered him a copy of the four Gospels. It was a very hot day, and the stone-breaker curtly replied, "I would rather have a gallon of wine, for I am very thirsty." But colporteurs do not turn away readily when they meet with rebuffs. So Terrier put into the hands of the man a copy of the four Gospels and asked him to look at it. He opened it and looked at it. The first words he read were in the seventh chapter of St. John, "If any man thirst, let him come unto Me and drink." The man bought the little booklet, and we trust he found satisfaction in the wells of salvation.

The Bible contains that which can satisfy the soul-thirst of every human being, and nothing else but the Bible does contain it. It has been said, "In its pages vibrate and throb the teachings of ineffable wisdom. Outside, only enlargement and amplification are to be found." And it is true. The Bible contains that which can satisfy.

Another colporteur, Langhammer, was travelling in Bohemia last year, and in a district which was intensely Roman Catholic was surprised to come across a locksmith who really knew a great deal about the Bible. In conversation he found that, seventeen years before, the priests had gathered all the Bibles and Scriptures in K—— to make a bonfire of them. A gust of wind carried away two burning pages of the bonfire. The locksmith picked up the two pages, and the first words he read were, "Heaven and earth shall pass away, but My words shall not pass away." So impressed were the man and his father that they saved a Bible from the pyre, and became Bible readers and Bible students. The Word of God may be passed through the fire of criticism seven times heated, but it cannot perish. It comes out again without even the smell of burning upon it. There is an old story of an Irishman who built a wall three feet high and four feet thick. Some one asked him why. He said, "If the storms come and blow it over, it will be higher than it was before." That has been precisely the case in all the storms to which the Bible has been subjected. We need never fear opposition to and criticism of the Word of God.

The Bible contains truth that can satisfy

—truth which is eternal. When I was a boy at school I learned something about the indestructibility of matter. Why are men so slow in learning the indestructibility of truth? That book contains God's message of salvation, of hope, of light, of life for a sin-stricken and sorrowing world. And we can trust the Bible message alone to do its work. In saying this, let no one imagine I disparage the human agent. But the Bible message is capable of doing its own work without human help. Through God's Spirit it can enable men to find the strait gate and the narrow way leading to life. I wrote recently to the Archbishop of Armagh, inviting

* An Address delivered at the Fifty-ninth Annual Conference of the Evangelical Alliance, held at Newcastle-on-Tyne.

him to the Bible Society's Thanksgiving Meeting in the Royal Albert Hall, and received the following reply: "I should indeed rejoice in being present with you in your beautiful celebration on Tuesday, November 7th, but I am eighty-one, and it cannot be. The days were once for me when I thought the Bible without the living voice of a missionary in the case of heathens, or of an existing interpreting Church in the case of Christian lands, might be looked upon as almost wasted. I have lived to hear of a whole body of people in Korea Christianized by the Gospel of St. Mark alone in their own language. I have reason to think that the conversion of a whole people may follow the distribution of a bagful of the four Gospels translated into their own language. Such is the answer of fact to the speculations of earlier criticism."

We can trust the Bible alone—

God is His own interpreter. The Bible contains that which can satisfy—it contains the eternal truth; and it can do its own work. It does not depend upon man. Missionaries are my heroes in life, and they are the first to say that the Bible is the best missionary. It speaks the language of the people. There is no question about its doctrine. It is always sound. It can stand any climate; it never breaks down in health; it never goes on furlough; it never comes home again. It is the very best missionary. And it can go where the missionary cannot.

The Bible contains the only Evangel men need, and it has been going out into the world for nineteen centuries like the stream in Ezekiel's vision. For eighteen centuries the stream grew slowly, but during the last century it reached up to the ankles, the knees, the loins, and is now a river, mighty in force and volume—waters to swim in. One hundred years ago there were not four million Bibles in the world, and those were not in fifty languages. The Bible was a sealed book on linguistic grounds to eight people out of every ten. To-day the Bible is sealed on these grounds to only three out of every ten. In the last hundred years from one Society alone 190,000,000 of volumes have gone forth, and those in nearly four hundred languages.

You may say to me, "What has been the effect upon the nations?" Who can tell. I remember Dr. Parker preaching a missionary sermon in Queen Street, London, when he took for his text the measurements of the altar, and after he had read the details of cubits, he quietly asked, "Who can tell the measure of the sacrifice?" You can measure the altar, but not the sacrifice. He said he had met a friend who had gone into a new house and was very pleased with it, and proud to show its many rooms, and described the size of the drawing-room and the dining-room—so many feet by so many feet. "What I want to know," said the doctor, "is what are the measurements of your home? There is many a big home in a little house, and many a little home in a big house. You can measure your house, but you cannot measure your home." I can tell you how many millions of volumes have gone out into the world, but I cannot tell you what the effect of this circulation has been, and yet some of the results of the circulation of the Scriptures stand out prominently. If any man ask me why Europe stands high above Asia, I should answer, because the Apostle Paul heard the cry of the man in Macedonia, "Come over and help us!" and brought the message of God's Spirit into the Western continent. If any man ask me why is North America far above South America, I should reply, because the Pilgrim Fathers took with them in heart and hand to the Northern Continent the Word of God. If any man ask me why the Teutonic stand above the Latin countries, I should reply—and I am sure it is true—because in them the Word of God has had free course.

If you want to see the effect of the Scripture circulation among the nations, you need not go away from home.

The Secret of England's Greatness.

To whom does this country owe its greatness? Not to its army, not to its navy. Recently we have seen a great navy, like Pharaoh's host, swallowed up in the sea, and armies that inspire dread crumble into dust. England owes her greatness to Bede, Wycliffe, Tyndal, Rogers; to the men who gave their lives that the Bible might be in the possession of the common people. It is the Bible which is at the basis of our Empire. Mr. Canton reminds us in his history of the Bible Society that in those provinces in India in which the Bible was allowed to be circulated, there was no bloodshed in the Indian Mutiny. Bloodshed was limited to the provinces from which the Bible had been shut out. I remember hearing my friend, Thomas Champness, who has now passed to his reward, tell of a British gunboat pursuing a slave dhow—how the sailors went on board the dhow, broke open the hatchways, threw the officers into chains, hoisted the Union Jack, and brought up the poor wretched slaves from beneath. As one of them came up the gangway, tears streamed down his cheeks. He pointed to the Union Jack and said, "Me lub that flag." Our flag stands for liberty. It is because in our national life we

acknowledge the principles of the Word of God that we have influence over native races, that our Empire has expanded over the face of the earth.

What remains to be done.

But I think we speak too much of what has been done, and too little of what needs to be done. The needs of this world are appalling. Think of China! The Bible Society has a big staff in China, but when you think of the masses in China that staff is small indeed. One colporteur for every 10,000 square miles! Yet you can support a Chinese colporteur for £8 a year. Look at India! Dr. Grierson tells us there are one hundred and forty-seven important languages spoken in India, not dialects—languages. In over one hundred of these languages there is not a single word of the Scriptures translated yet. There are over one hundred and twenty-four languages in the South Sea Islands, and in the majority of them not a word of the Scriptures is printed yet. There are over 450,000,000 of people who could not read a single word of any version of the Scriptures yet sent out into the world. And apart from that, if all the 190,000,000 volumes circulated by the Bible Society were in existence to-day—and surely the majority of them must have been worn out—but if they were all in the world to-day, if all the Bibles ever published were put down in India, they would only go about two-thirds round the present population of India. If all those Bibles were in the world to-day, eight people would have to look over every copy, and two or three out of every eight would be unable to understand a single word, whatever version was put into their hands. The work that remains to be done is stupendous, yet upon this work the destinies of the nations depend.

How can we help? God needs our help. I say that reverently. God needs the help of man. God said to Elijah, "Go and say this unto Ahab, and I will send rain." That is, "Do your part, and I will work the miracle." The Lord raised the daughter of Jairus, but He made the parents feed the girl. They had a work to do. He multiplied the loaves and fishes, but the disciples had to go about distributing the food before the hunger of the crowd could be alleviated. Jesus Christ was willing to give life to Lazarus, but He needed the help of man. They had to roll away the stone and take away the grave-clothes with which Lazarus was bound. The Lord needs our help. How can we help? We need consecrated men, and we need consecrated money, and, above all, we need prayer. Consecrated men. We need

The Consecration of Culture

to translate the Scriptures into foreign tongues.

Have you ever tried to speak a foreign tongue? In some of the European countries where the poor people cannot read, the shopkeepers have to paint upon the houses the things they sell, instead of their names. That has often been a great help to me. I was once at a wedding on the Continent, when my friend, an Englishman, married a German lady. His mother could not undertake the journey from England. She was not well. Our host said he would make his speech in English for the benefit of his English guests. He said, "I am sorry Mrs. —— is not here. She is a very unhealthy lady." He only meant that she was not well. But that only indicates the difficulty of speaking in a foreign tongue. May I read you two brief letters written by two native Hindoos in English to a lady missionary doctor. They illustrate the difficulties I have been speaking about.

"Kind and fair Madam,—I have pleasure to inform you that my dear, unfortunate wife will no longer be a patient of yours, she having left this world for the next on February 27th last. For your kind help in this matter I shall be ever grateful." Here is another. "Dear She,—My wife has returned cured from your hospital. If a male person is allowed to enter your bungalow, I should like to come and see you. I will not attempt to reward you. Vengeance belongs unto the Lord."

Imagine the difficulty of translating these words into a barbarous tongue: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "Therefore"; these people know nothing of logic. "Justified"; how many people here can give a proper definition of justification? "Faith"; these people have never trusted one another—they have no word for faith. "Peace"; they have been fighting since the day they were born. "Jesus Christ," "God"; they know of nothing but evil spirits dwelling in stocks and stones and animals. I say it needs the consecration of culture and scholarship if the Word of God is to be made readable in the tongues of the world.

It needs

The Consecration of Business Ability.

Some of us have been admiring that monument of organizing and advertising genius known as the *Times* Book Club. But the *Times* Book Club pales before the British and Foreign Bible Society.

This Society alone—and it is only one among others—is sending out 19,000 volumes of the Scriptures every day the year round, and the members of this book club are growing at an enormous rate. The average increase, after repairing losses from death and other causes, has been 90,000 readers per year for fifty years past. It needs skilled business men to carry on publication work like that. If the world is ever to have the Word of God, it will need the consecration of men of business genius.

It needs

The Consecration of Men of Missionary Enthusiasm.

I wish time allowed me to tell you of some who are consecrating themselves to this service. I think of one I met in Salamanca, who had his beard torn out by the priests for selling the Scriptures in Spain. I have met another in Barcelona—Navarro—who, with his donkey, often had to sleep in the open air because no innkeeper dare give him a night's shelter. He has passed to his reward through disease due to hardship and exposure. We have a man in Italy—a converted anarchist—whose head was split open in a railway train because he was selling the Scriptures. We lost a colporteur in Morocco, called "El Kaid" (The Captain), who was done to death by fanatics in Fez for distributing the Scriptures. Our Morocco agent was exposed to death three times in a single week. Once a number of men came to put him to death with swords. He told them that, as a boy, he had read of the chivalry of the Arabs, but he found them arrant cowards in coming armed against one man, unarmed and defenceless. They retired from his presence ashamed. In the same week two men charged him with spears to pin him to the wall. Escape seemed hopeless. "Where," he asked, in Arabic, "is your present for a Shereef?" The men wheeled round and fled, remembering that they were breaking a law of their own religion. Later on, an attempt was made to poison his food, and he only escaped by the providence of God. Three times that week this man of God faced death, and he is still scattering the Scriptures in North Africa.

We have a man in Persia, Benjamin Badal; he went to a village, where he was taken before the officials and stripped and robbed of his money and his copies of the Scriptures. Then they bastinadoed him until his feet were covered with blood, and he had to creep out of the village and lie hidden until he could go on his journey home. Months later, when our agent was making up the itineraries of the colporteurs he put that village down for another colporteur. Benjamin Badal came back, with tears in his eyes, and said, "Sir, it is my privilege to go to that village." He let him go; and when he got there he took off his shoes and stockings before he went in, and was again taken before the authorities. They said, "Why have you taken off your shoes and stockings?" He said, "So that it will be easier for you to beat my feet. I will come again until you buy my Scriptures."

We have men who have suffered in China. One worker, during the Boxer outbreak, was asked whether he would serve Christ or Buddha. He said "Christ"; and they cut off his ears. He was asked again, and he said "Christ," and they cut off his nose. They asked him again, and he said "Christ," and they cut out his tongue. Then they asked him again, and, though he could not speak, he signified "Christ." Slowly that man was cut to pieces; but he stuck to Christ. He never flinched. Yet some people in this country blush to name the name of Christ. Here are men hazarding their lives in the name of the Lord Jesus. We do not ask you to pity them. Pity rather the wretched people who have never known anything but ease and luxury.

It needs

The Consecration of Money.

I will only say a word or two on that. A man came into my room the other day. I thought he was a beggar. He pulled out a crumpled bit of paper and put it down on my desk. It was a bank-note for £1,000. "I am seventy-three years old," he said, "and I have walked here from North London, and I am going to walk back to save the railway fare. If all men were as careful they would be able to give as much." This was a splendid sacrifice. In another case a woman who could not afford to pay sixpence for a Bible Society publication paid for it at the rate of one penny a week, declining to accept it free. Let us manifest a similar consecration of money to the service of God. Let us consecrate ourselves and all we have that the world may have the Word of God. Let us give ourselves in this Alliance more and more to prayer. It has been said that, given a fulcrum and a lever long enough, any man could move this earth. It is true. We have the fulcrum—Jesus Christ, the Rock of Ages; it will never give way. We have a lever as long as we will—the lever of Prayer. Using that lever, resting on that fulcrum, the feeblest member of the Evangelical Alliance can lift the world nearer to God.

Concerning the Spiritual Life of the Evangelical Alliance.*

By Baron von Thuemmler,
President of the Blankenburg Branch.

FROM far and near, from almost every European country, and even from Asia, Christians are now gathered together for the one purpose of acknowledging the "one Lord." It is a glorious moment, because, whilst we are in a world of strife and upheaval, of the breaking-up of classes, and nation rising up against nation, we are able to proclaim that "we are all one in Christ Jesus." There is one Lamb who has bought us with His precious blood; one Lord whom we serve; one Love which fills us, even the love of Jesus. "Thou hast redeemed us to God by Thy blood" (Rev. v. 9). Yes, His blood, that is the price with which the unity of the children of God has been bought. Seeing that the purchase money is what it is, it is clear that no human scheme or plan can originate it. An Evangelical Alliance cannot be made by man; it is one of the fruits of the death of our Saviour.

Some time ago a man said to me—and it pained me, because he was a professed believer—"There is no such thing as unity, no such thing as 'alliance,' and never will be." Of course, an alliance which is made by man will have no permanency. But here we have to do with a unity which is of a higher origin. God's Son has brought it about on Golgotha. Clearly and distinctly we read in John xi. 52, "And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad."

Yet how often are the ideas of unity misunderstood! The Evangelical Alliance, people think, is a new denomination, and that in joining it they will, therefore, become unfaithful to their particular Church. But this is not so. With regard to their Church the Scripture injunction is clear "Let every man be persuaded in his own mind." The true Alliance expresses that the members are indissolubly united in love to the Head, and to one another. If we consider our human nature, we find that we have certain faculties which are innate in us. No one needs to learn how to taste or how to feel. Every child knows that, of itself. Even so in the spiritual life: there are certain laws which are planted in every child of God who is born again. One we find in 1 John iii. 14, "For we know that we have passed from death unto life, because we love the brethren." It is impossible for those who have passed from death unto life not to love those who belong to Jesus. True love cannot be compelled: it flows out of itself. And this is the case with the love to the brethren.

I would ask this gathering, does each one know that indeed he has passed from death unto life? The Holy Ghost gives us an infallible sign, namely, love for the brethren. If this love does not throb in our hearts; if there is any unkind feeling or evil surmising about one to whom we know that "Jesus is Lord," I would earnestly entreat that we faithfully examine ourselves and see whether for a certainty we have eternal life. And if not, then let us turn to Him of whom the text says, that he is Lord, rich unto all who call upon Him. He to whom all power in heaven and upon earth is given can take all hindrances out of the way—all hindrances which stand in the way of receiving the certainty of eternal life. But one thing is necessary to that end, and that is, that we humble ourselves, and be ready to give up everything which the Holy Spirit shows to be antagonistic to spiritual life. They may be our special views, views which are clung to fondly, or a dependence upon, or a subjection to, the opinion of others. If we are, indeed, thus ready to yield up all to Him, then will the great Giver of all good things be ready to bless us beyond all we can ask or think. Has not Jesus pleaded with the Father "That the love wherewith Thou hast loved Me be in them, and I in them"? His love will for a surety dwell in our hearts if we earnestly ask Him for it.

O that it might become a certainty to all of us that the kingdom of the Lord Jesus is a reality, and that all are welcome to be members of that kingdom who have done with all their own conceits, and whose desire is to depend wholly and solely upon Him! The law of the spirit of life in Christ Jesus will then dwell in us, and we shall experience to the full the assurance that "Where the Spirit of the Lord is, there is liberty." Then barriers will be thrown down, dislikes will disappear, and men will be united in love to the one Lord.

May the Lord be graciously pleased to add to our number such as can say, "We know that we have passed from death unto life, because we love the brethren." May He bless His children with a deeper understanding of the words, "That they all may be one," and thus be ready as the members of His body to meet Him when He shall come again, as "Lord over all blessed for ever more."

* Address given at the Blankenburg Convention. (Translated from the German.)

The Alliance Bible School.

GOD'S blessing continues to rest upon the work of the Alliance Bible School. The number of students has risen to nineteen, and in a few days we expect the addition of a young brother from Italy, and two will be leaving us for work in the Tent Mission. We now have nine students from Russia in training, four of whom will be returning to their own country for evangelistic work in the beginning of July. One, Artimenko, goes to Odessa, where the Lord's work is rapidly increasing, and where the meetings of the Evangelical Church (Stundists) are attended by more than a thousand people, all anxious to hear the Gospel. Here is a large field of labour for our brother Artimenko, and many in Russia are looking anxiously for his return. A second is going to Ts-chits-chma, in Bessarabia, about 120 miles from Odessa. Here the Christians have to suffer under many difficulties, and the spiritual life is at a low ebb because of the lack of leaders and teachers. Our brother Krawchenco is full of longing to be used by the Lord to bring revival to this part, and next July he, too, will leave us to begin his work there.

A third, is a young Russian lady student, who came over as a member of the Greek Church to study at the Berlin University, became acquainted with the work at Steglitz, and shortly after was led to Christ. She joined the Bible School as a guest, and will soon be returning to Moscow to work amongst other lady students, and her heart is full of longing to win them for Christ. A fourth is going back to his home near Kieff, to help his father, who is already engaged in work for the Lord amongst the Stundists.

In looking back on the past year we can thankfully say that our work has not been in vain. There has been a decided growth of spiritual life and knowledge amongst the students. It is a great truth that personal union with Christ brings oneness amongst His children, and we can joyfully say that this sign of spiritual life is not lacking in our school. There is a spirit of happy and earnest brotherly affection amongst all the students, personal differences being honestly brought before the Lord and done away with. In the united prayer meetings we have seen a spirit of longing to be more fitted for the Master's service and to be led deeper into an understanding of His truth.

Before the next term, beginning in September, the Bible School will be removed to the Hohenstaufen Str., Berlin W., and will be carried on in the future in connection with Frl. v. Blücher's Mission, the well-known centre of Evangelical Alliance work. So far, because no special premises could be rented, the students have been living *en pension* in several different families; but we find that for several reasons it would be better and more helpful to have them altogether, so a larger house will be taken, and one family formed. The lessons will be given in Frl. v. Blücher's Mission premises, which she is kindly lending for the purpose, and the brethern will have good opportunities for practical work in connection with the different agencies of this Mission. We are convinced that the Lord has led us in this respect, and that the step will prove to be to His glory.

Five of the present Russian students are remaining for another year's training, and we have already five new applications from Russia, which we hope to accept for the next course of study. In addition to these are a number of other applications from different parts, which are under consideration. As far as financial help for our Bible School from Germany is concerned, we cannot expect more than the support of their own countrymen, as the members of the Established and Free Churches, especially just now, when more spiritual life seems to be awakening, have more than they can do to support their own work. For this reason we are most grateful for the help which the Evangelical Alliance has sent us from England. We need the sympathy and help of Christian friends in the future, for the Russian brethren are entirely dependent upon us, and from Russia itself we cannot expect much in its present state of ruin and trouble. But we trust the Lord to supply all our needs.

CHRISTOPHER KÖHLER,
Director of the Alliance Bible School.

Evangelical Alliance Progress in France.

Address given at our Newcastle Conference

By Rev. G. Whelpton, M.A., of Paris.

It has been my privilege to labour for the Gospel in France for twenty-five years. This morning it was my business to put before you the crisis through which the English Churches in France are passing through the Act which is to lead to the disendowment not only of the Roman Catholic but of the Protestant Churches. [Now in force.—ED.] I mentioned as a possibility the fact that probably some hundreds of Christian Churches would have to be closed. This afternoon I am to speak about Evangelical Alliance progress in France. I shall not go back to the early history, interesting though it may be, but rather tell you some facts with which I am personally acquainted, and instances which have occurred only this year.

The Universal Week of Prayer is observed in many large towns of France, and in a thoroughly brotherly spirit. Not only do ministers of the different Churches go to the neighbouring Churches, but a number of the laymen go as well. The Evangelical Alliance is in many ways doing good work in France, fostering the spirit of brotherly love between the workers of the different Churches, manifested by special gatherings and united action. This has been so particularly in Gospel temperance work, which is a powerful adjunct to evangelization, for many French working-men will come to a temperance meeting through their interest in thrift being excited, who would not come to an ordinary gathering of an Evangelical character.

United action on the part of the Mission bodies has brought the workers together in the different Churches, and they have learned to esteem and love one another. Catholics have helped Nonconformists, and priests working in the City Mission have assisted to bring about the state of things of which I am speaking. Then we have meetings for the clergy and ministers of all denominations. We have the pleasure of meeting twice a year—once for a pastoral conference, once for a pastoral retreat. A very few years ago the subject of the federation of the different Churches was debated—not the fusion, but the federation—and, at any rate, a step has been taken by an important federation of the Home Missionary Societies to provide against overlapping, in going into a town in which an agency is already at work. In some small towns in the south the minister of the State Church and the Nonconformist minister hold services on alternate Sundays in each other's places. In the morning they hold their services according to their own form of worship, and go in the evening either to the State or Nonconformist Church. That is a real evidence of evangelical and brotherly feeling. We have gone a step further. Not very long ago a prayer union was formed at Lyons by Mr. Leopold Monod and others. Amongst these were some priests, for a distinction must be made between the political worldly spirit of the Vatican and the real loving, though superstitious, devotion of many true Roman Catholics in France.

Last year I was asked to contribute to a well-known Paris review a few words, as a Methodist, concerning the possibility of union between Roman Catholic and Protestant Churches. M. Brunetière, Editor of the *Revue de Deux Mondes*, had given a lecture on the subject, on account of the present materialism and hatred of Christianity. I answered in a private letter that I could not look upon it as impossible, in the light of our Lord's prayer on the eve of the Crucifixion—the prayer that "they may all be *one*." Although we could not agree on account of doctrine, yet it seemed to me possible that we could join in prayer, as those who loved the same Master, as some have already done in a small measure.

Events have been progressing this year. Four or five pastors went to Wales, and came back full of enthusiasm. Meetings have been held in the Y.M.C.A. in the Rue de Trevise. There were 600 present one night. People were asked to stand up to show their willingness to give their hearts to God. On the next Monday, at a meeting called at 4.30 for prayer, there were just as many; and every Monday since, the united prayer meeting of the different Churches—all denominations, State

Church, Nonconformists — has gone on. All through the summer, when Paris was empty, there were never less than fifty or sixty people, people of all classes, men and women, taking part in the meetings. Immediately after the first meetings others were organized in some of the city Churches. I went to one, and I remember to my great joy seeing what I never saw before in a State Church —the ministers of the different denominations gathered together. In the Church of the Oratoire, which looks like a cathedral, 1,500 people gathered to hear about the Welsh Revival, staying at the prayer meeting until eleven o'clock. We have never seen that before. God is working and manifesting Himself in the capital of France. At Nimes it was necessary to hold overflow meetings. The feeling spread to the villages around. In all, 200 asked for the prayers of God's people. Eleven churches along the Belgian frontier were last spring visited by a Congregational minister and a Methodist minister. There was no difference; all were represented—State Church, Baptist, and Methodist. Much blessing followed, about 200 people asking to be prayed for. In one town there was a reconciliation between two ministers before the missioners came. They did not dare to meet for prayer and revival before they shook hands. At Valenciennes the Liturgy was put on one side, and a great revival service held on the Sunday morning. That is quite lately—only three weeks ago. Meetings were held near the works of MM. Peugeots, who make motor-cars, and employ some hundreds of workmen. One man, who had been twenty years at work in the Salvation Army, said he never felt such a marvellous power of the Holy Spirit as at some of these meetings.

I am only sorry to come away from France at this time. I want to get back again as soon as I can. We ask you to rejoice with us. Pasteur Saillens, the eloquent Baptist minister, has given up his Church for a year to go wherever he is invited for revival work. All denominations are joining in this great effort. I am sure you will all agree that this is the true spirit of oneness with Christ. This persevering prayer for revival has the promise of great blessing under God. When we are helping to support the Evangelical Alliance, we are going one of the most direct ways to bring about true revival. May God prosper its work in all lands, and use the Alliance more and more to this end.

Dr. Baedeker's recent Continental Tour.

OUR beloved friend has made yet another tour abroad in the interests of the Gospel. We are glad to report his safe return. Dr. Baedeker writes :—

"I left home on the first of February to sow the good seed in various places on the Continent. First, I went to Berlin in time for a Blankenburg Alliance Committee meeting, then to Dresden to find there dear friends from Russia, who had actually made their escape from their own estates and their own country. Spending some days with them, I found sympathy drawn out very much for the suffering Russians whose houses had been burnt down, and they themselves had found no protection. One lady, because it was the time of the railway strike, hired a steam boat to take her and her family to Stockholm. They afterwards came to Berlin, where they are now waiting until security may be expected.

"From Dresden I went to Prague, where my friends, Doctor Clark and Czechs, filled up my time very fully, and the Gospel found good entrance among the Slaves or Czechs, and I found at Prague, Brunn, and several other places, also at Vienna, wide-open doors and heartily receptive people.

"I also went to Otura, and to Teschen, in Poland, and had meetings there among the Poles, who had gone through great hardships, and my time then drew to its close.

"I had meetings also at Kattovitz—where friends have built a large Mission House, and make use of many languages, Polish and Czechish and Hungarian—and a very effectual work across the Russian frontier. They also have a school for Evangelists on the lines of Evangelical Alliance.

"The last day I spent with Countess Eva Tile-Winkler, and then returned home viâ Berlin and Flushing, very thankful for the opportunities brought before me, and for the seed sown that will take root in many hearts.

"The principles of Evangelical Alliance find a ready entrance in many places in Germany, Austria, and Hungary, and will also be adopted all over Russia with the entrance of the Gospel.

"'Oh the good we all might do
While the days are going by!'

"F. W. BAEDEKER."

Foreign Intelligence.

Princess Ena and her Creed.

What Princess Ena now Believes.

THE following excellent comment on the conversion to Rome of Princess Ena of Battenberg appears in the Park Chapel (Chelsea) Parochial Magazine. We have the Vicar's permission to quote the article in full. For those with little time to study the subject of Rome and her beliefs a concise and temperate statement such as the following will prove helpful. We note that the article has been printed in leaflet form, and we will gladly reply to any inquiries as to where copies may be obtained.

So much attention has been directed to the recent step taken by the Princess Ena in abandoning the faith of her fathers for that of modern Romanism that we may be well excused for again calling attention to the subject. In the midst of the controversy which has arisen one of the main points has been almost overlooked. Supposing the question were asked as to what changes of belief are brought about when a person passes over from Protestantism to Roman Catholicism, the differences are so many that often nothing very definite is determined. We propose, therefore, to speak at present of only one dogma of Romanism—the cult of the Virgin Mary. In heated theological controversy the charge is sometimes made by opponents that their meaning has been misrepresented. We shall take care that no such charge is made in the present instance, for we shall quote simply and solely from an authorized and standard work put forward by the Romish Church and largely used by modern Romanists. We refer to "The Glories of Mary," by Alphonsus Liguori. The author being a canonised "saint," his works are guaranteed as free from error, and this particular work has been recommended by the late Cardinal Manning. Now, let us consider what it is that the Princess Ena and other perverts to Rome profess to believe, taking Liguori as our guide. The following quotations are from an edition in two volumes, published by James Duffy, Dublin, and Paternoster Row:—

"St. Bernadine of Siena did not hesitate to utter this great sentence, that *all things, even God, obey the commands of Mary.*"

"Bernadine da Busto relates that a hawk came one day to seize on a bird that had been taught to repeat the words, *Hail, Mary*: the bird cried out, *Hail, Mary*, and the hawk fell dead."

"One of the titles which the holy church gives the divine mother, and which is most encouraging to poor sinners, is *Refuge of Sinners*, which we call her in the Litany. In Judea there was formerly the city of refuge, in which the guilty who took refuge in it were free from the punishment due to their crimes. At present there are not so many cities of refuge as there were then: there is now but one, that is Mary, of whom it was said: 'Glorious things are said of thee, O City of God.'"

"Hence, St. Ephrem says to Mary: '*Thou art the only advocate of sinners*, and of them that are bereft of all succour.'"

"In order to increase our confidence, St. Anselm adds that when we have recourse to this divine mother, we should not only be sure of her protection, but that sometimes we shall be heard sooner by invoking the intercession of Mary than by praying to Jesus our Saviour. . . . . *Many things are asked of God and are not obtained; Mary is asked to obtain them, and they are granted.*"

"'When the ark was lifted up, Moses said: Arise, O Lord, and let thy enemies be scattered.' Thus also was Jericho won; thus were the Philistines vanquished. It is well known that this ark was a figure of Mary."

"Hence, Richard of St. Lawrence says: Our salvation is in the hands of Mary; so that we Christians can say to her with better claims than the Egyptians said to Joseph, '*Our life is in thy hand.*' . . . Most holy Virgin, take us under thy protection, *for we have no other hope of salvation than through thee.*"

"In the Franciscan Chronicles, it is related of Brother Leo that he once saw in a vision two ladders. One of them was red; at its summit stood Jesus Christ. The other was white; at its top he saw the Virgin Mary. He saw that some who twice attempted to ascend the red ladder fell back. They were then exhorted to ascend the white ladder. The Blessed Virgin stretched out her hand to them, and they securely ascended to Paradise."

"Eternal praise to the infinite goodness of our God, who has decreed to appoint Mary *our advocate in heaven*, that as mother of the judge, and as mother of mercy, she may by her intercession efficaciously negotiate the great business of our eternal salvation."

In the above quotations we have italicized a few expressions in order to emphasize the statements made. Here we give, on one subject alone, the new faith of the Princess Ena, and we give it from the authoritative theology of the Roman Church. It will be at once seen that this is not the doctrine of the New Testament, and beyond that we need not at present go. It is interesting to notice how all this unscriptural and really blasphemous teaching is kept back from inquirers. Di Bruno, in his book, "Catholic Belief"—a work intended to bring English converts into the Roman fold—devotes about two pages to the "Honour and Devotion to the Blessed Virgin Mary," while Liguori's work, from which our quotations are made, has no less than 746 pages of matter similar to that contained in the extracts we give!

Believing that the best way to counteract the aggressive efforts at present being put forward by the Italian Papal Mission in our own land is to enlighten the English people as to the true doctrines of Romanism, we submit the foregoing as a specimen of what the Church of Rome requires from her devotees in matters of belief in one particular direction. The extracts show beyond question that Rome is anti-Christian in the extreme, if we are to

regard our Lord and His Apostles as exponents of the Christian Creed. Bearing these facts in mind, may we not well thank God for the blessings of the Reformation, and while continuing to protest against the heresies and superstitions of the Papal system, rejoice in the liberty wherewith Christ has made His people free?

Massacres in China.

Since our last issue painful and distressing news has reached London from China. A riot at Nan-chang Fu (Kiang-si) was followed by the massacre of six Roman Catholic missionaries and four persons belonging to a mission connected with the Plymouth Brethren.

From *China's Millions* we learn that the cause of the riot was the interference of the Roman Catholics in litigation. The following extract and the letter of the Bishop of Durham will be read with interest :—

"From the time that the Roman Catholics accepted official status in 1899, troubles from this cause have been expected. It is unfortunate that several of the papers at home have so referred to this subject as to fail to differentiate between the action of the Roman Catholics in accepting official status, and that of the Protestants in refusing it, and their remarks have been calculated to give a wrong impression on this important question. While there is no desire on our part to criticize the action of others, we feel sure that the publication of the following letter by the Bishop of Durham, which appeared in the *Times* of March 2nd, will be welcomed by those who may have been perplexed by this want of discrimination :—

"To the Editor of the 'Times.'

"Sir,—I am one of many people in England who have friends and kinsfolk missionaries in China, and your China telegrams, for instance, those of yesterday and to-day, are to me more and more anxiously interesting. The unhappy events at Nan-chang are as yet obscure, the accounts conflict so much in detail. But it appears that the outbreaks had to do, on any showing, with disputes between the magistrates and the Roman Catholic missionaries over a case in the native courts. The result has been the sacrifice of several Christian lives, Roman Catholic and Protestant alike.

"Your able correspondent at Shanghai says in the *Times* of to-day, 'It is impossible to deny that the intervention of the missionaries in local politics and their protection of native converts constitute one of the chief causes of the anti-foreign attitude of the Chinese officials.' Those of us who have intimate personal relations with experienced missionaries (my brothers, Bishop and Archdeacon Moule, have worked in China 48 and 40 years respectively; the Bishop has lived since 1864 in the heart of the great inland city of Hangchow) know too well that this statement is true, but with the important reserve that it is true, exclusively, or practically so, not of 'the missionaries' in general, but of Roman Catholic missionaries. Again and again have I read, in private letters from Hangchow, of the very serious and critical difficulties raised for Church of England missionaries, for example, through the undue interference of their Roman neighbours in cases in the native courts. Protestant missionaries, I am bold to say, carefully and on principle abstain from such interference.

"I write with no sidelong controversial purpose. Rather, through your columns, I would ask whether it is too much to hope that the Roman Catholic Church will actively and resolutely discourage among its missionaries in China this most dangerous tradition. Every month sees a growth of the jealous national feeling of the leading classes in China. It is high time that justice and expediency should alike forbid the meddling of missionaries in local or other politics. Such meddling assuredly cannot further the highest aims of any mission, and it imperils to a formidable degree the personal safety of the devoted workers of every mission.

"I am, Sir, your obedient servant,

"Handley Dunelm.

"*Auckland Castle, Bishop Auckland,*
"*February 28th.*"

Los von Rom Movement.

The *Christian Irishman* for April contributes further interesting particulars concerning the "Los vom Rom" (Away from Rome) movement in various foreign countries.

From official statistics for the year 1905 it appears that 4,855 conversions from Rome to Protestantism took place in Austria during that year. This is 500 more than during the year 1904. These statistics have disappointed the best hopes of the priests that the movement is dying out.

Of other countries the writer says :—

"The revolt from Rome is not confined to the Germans of Austria. It is spreading also, as it has done for many years, among the citizens of the German Empire. In the kingdom of Saxony during the year 1905 no less than 1,091 Roman Catholics registered themselves publicly as Protestants. The growth of Protestantism in Bavaria, the great Roman Catholic State of Germany, has been remarkable. In 1872 the Protestants numbered 643,890; in 1900 they had grown to 1,739,696; they are now probably over 1,800,000.

"An extensive secession from the Church of Rome is said to be taking place in Russian Poland. At its head are about fifty priests, who are reported to have from 150,000 to 300,000 followers. The priests of the new movement are in sharp conflict with the bishops, whose luxurious, worldly life they denounce. The present head of the revolt, a priest named Jan Kowalski, is in communication with the old Catholics with a view to ordination as bishop.

"At the annual Synod of the Wesleyan Methodist Church in Italy, held in the middle of February, the

reports showed an increase in the number of members, candidates, and adherents. It was also reported that there is at present a strong current in favour of the Gospel in the South of Italy, as well as frequent opportunities of working successfully among the Socialists in the North.

"The recent census of Mexico shows that there are now 51,795 Protestants in that Central American Republic. This shows an enormous growth in Protestantism in recent years. Is there not some connection between this fact and the remarkable progress which the republic has latterly made? *La Revista Cristiana*, which gives these figures, in a subsequent number reports a very encouraging progress of the Gospel in South America. One colporteur in Argentina sold last year 807 Bibles, 714 New Testaments, and 5,869 portions."

Prospects of a Religious Awakening in Italy.

Attention has been given of late to the momentous incidents of the separation of Church and State in France, and much interest has been quickened toward the religious conditions of that nation.

Another movement has also drawn the sympathy of the Protestant public in Europe, that is, the one known as the "Los von Rom" (Away from Rome) in Austria.

In both cases it is much to be hoped that the cause of evangelical truth will be advanced, and that Protestant principles will make important progress.

But if from the West and from the East children of the kingdom are ingathered, we must not overlook another rejoicing prospect of triumph for Christ's cause that comes from the South, from the very land that yields hospitality to the ruling power of the Roman Catholic countries, like France, Austria, and Spain.

After the long winter of darkness and spiritual death the spring of a revived interest in the religious question is dawning in the country of Dante, Petrarch, Arnaldo da Brescia, and Savonarola.

We may detect the signs of this salutary crisis in the Church of Rome itself and out of it.

First, in the Church :

(*a*) A number of young clergy, scholarly trained men, would modernize the Church, abandon the claims for temporal power, leave out many restrictions of the liberty of the clergy, disown many superstitions, and enter honestly into the whole social question, being more in contact with the working classes. It is rejoicing and right at this time to note that among the young there is an old Bishop who has already celebrated his sacerdotal jubilee, and who leads the van in these questions : it is Monsignor Geremia Bononelli, of Cremona. It is sad to say that not only have these pioneers of reforms in the Church no encouragement from the Vatican, but they have been publicly reproved and condemned.

The Vatican always cares more for politics than for religion, the latter being only a useful means to further and favour the former.

(*b*) A certain number of the higher clergy are not satisfied with the doings of the Vatican. Under the deceitful appearance of a great unity, there exist great divisions that are created by jealousy, rivalry, deception, contempt, and hatred.

Anonymous publications came out denouncing abuses, attacking dignitaries and revealing iniquities.

(*c*) Among the intelligent laymen some are urging the Vatican to change its attitude towards the Italian Government, and they timidly ask for less politics in the Church and more spiritual power.

A book which has made a great sensation of late is "Il Santo" (The Saint), by A. Fogazzaro, one of our well-known literary men. The author shows how the building up of a Christian character is due to Christian influences more than to externals and to formal practices, and he urges a reformation in the Church of Rome on that line.

Second, out of the Church :

(*a*) Most of our University professors and of our scholarly men up till now have affected the greatest repulsion to touch any religious question. They have practically ignored religion. But of late we have seen some of them considering the necessity for some form of belief, and stating courageously that the Italian people cannot remain as they are, indifferent and unbelievers.

Professor Arturo Graf, of the University of Turin, wrote a remarkable article in our best fortnightly review, *La Nuova Antologia*, under the title "For a Faith," urging the necessity for a faith in a God of truth, justice, and love. Being attacked by Positivists and Materialists, he answered in a masterly article, "My Conversion," in which he clearly states that he is not going back to the Romish dogmas, but he affirms the necessity for a spiritual religion. The said professor has led the van, but now a good number, after his example, study with respect and love the religious problem, and encourage others to give attention to it.

(*b*) The evangelical people in Italy could not lose the beautiful opportunity offered to them by this awakening of interest of witnessing that the true and best spiritual religion is the one they pro-

fess, the faith in Jesus Christ according to the Gospel. The Waldensian Church has been carefully kept in touch with this movement by her weekly paper, *Il Rinnovamento*, published in Rome, and the monthly *Rivista Cristiana*, published in Florence.

Some of the best men have been lecturing to university students in various towns, and it is gratifying to note that Prof. G. Luzzi, D.D., of the Theological College of Florence, who is the president in Italy of the Union of Christian Students, was so much appreciated in Rome by the large audiences of university students who attended his lectures on Science and Faith, &c.

All the friends of Italy, those who for years have prayed for a revival, and have practically shown their interest in the evangelization of that for so long priest-ridden country, may intensify their sympathy, since a springtime is dawning, and refreshing showers of spiritual blessings are at hand.

Pray and work for my country.

ARTURO MUSTON,
Waldensian Pastor.

[We will gladly put any of our readers who may wish for further information in touch with Signor Muston.—ED.]

New Members—A Practical Suggestion.

WE desire to draw the attention of our readers at home and abroad to a special effort put forth with this issue of

"EVANGELICAL CHRISTENDOM"

to secure the interest of NEW MEMBERS.

In each copy of the present issue will be found a form of application for membership.

Personal co-operation by our readers in this effort will be most encouraging, and we invite the same by

1. *An invitation to a personal friend, lady or gentleman, to become a member of the Evangelical Alliance.*
2. *Presentation of the enclosed form, with the request that when filled in it may be forwarded at once to the General Secretary, Evangelical Alliance, 7, Adam Street, Strand, London, W.C.*

The minimum annual subscription is 2s. 6d., although it is expected that, where possible, members will contribute more generously to the world-wide activities of the Alliance in order that its work may be really strengthened and furthered. To ALL *Members everywhere* EVANGELICAL CHRISTENDOM *is posted regularly as issued.*

We hope to receive a generous response during the next few months. We will gladly post a copy of EVANGELICAL CHRISTENDOM *to any address where its receipt is likely to result in membership.*

THE following have joined the Evangelical Alliance since March 1st, 1906:—

Aranjo, Señor Carlos
Bonar, John, Esq.
Bousfield, Mrs.
Buxton, T. Fowell, Esq.
Cachemaille, Rev. E. P.
Campbell, Miss Mary
Cook, Mr. J.
Elliot, Miss Mary
Ernst, M. M.
Giffen, Rev. John, D.D.
Grainger, Mrs.
Gray, Rev. W. J.
Gregory, Rev. H. S., M.A.
Gubbins, Mr. J. G.
Hall, C. Dalrymple, Esq.
Horne, F. Percy, Esq.
Ingham, Mrs. M. A.
Lloyd, Mrs.
Macfie, Mrs. John
Merrill, Rev. John E.
McKee, Joshua, Esq.
Miles, Mrs. E. A.
Murray, Miss Geraldine
Neale, Mrs. Percy R.
Neale, Miss C. M.
Norollah, M.
Odian, Rev. H. J.
Pierotti, Rev. Agostino
Povey, Rev. William
Rippon, Rev. Thomas
Ritson, Rev. J. H., M.A.
Rivington, Captain George, R.N.
Sanders, Frank, Esq.
Sellewold, Rev. J. M.
Short, Miss Fanny O.
Smith, Mrs. A. H.
Smith, Mrs. E. M.
Sole, Rev. R. Turner
Spens, Mrs. C.
Stymest, Miss B. Mel.
Tapley, Miss
Wilcox, Rev. J. C.
Wolters, Rev. T. F.
Woodhouse, Rev. J. Stanley, M.A.
Worthington-Atkin, Rev. J., M.A.
Wright, Colonel Alfred

"Evangelical Alliance Booklets."

OUR advertisement pages contain an announcement of a series of Booklets for enclosure in letters which are now in preparation. Nos. 1 and 2 are ready, the former entitled "The Need of a New Revival," by Rev. Canon A. E. Barnes-Lawrence, M.A.; the latter, "The Limits of Our Lord's Knowledge," by Sir Robert Anderson, K.C.B., LL.D. Prices, &c., will be found on p. 94.

Foreign Correspondence.

NUMEROUS letters from the foreign field have reached us since the last issue of EVANGELICAL CHRISTENDOM was posted, some telling of quickened interest in the Universal Week of Prayer, others of persecution and trial. Praise and prayer are called forth, and in order that our wide circle of readers may share the joys and sorrows of the various correspondents we insert the following. Correspondence is ever welcome from Alliance members and friends in all lands. As far as in us lies, we are their servants for Christ's sake, and to link Christians by correspondence and intercourse is only fulfilling one aspect of our mission.

Letters should be addressed :—The General Secretary, Evangelical Alliance, Alliance House, 7, Adam Street, Strand, London, W.C., England.

Angola (Cabinda). *February 7th*, 1906.

It was with much profit we united with you in these parts in the Universal Week of Prayer. We had gatherings at each of our Missions in Cabinda, Ambrezette, and Musserra. This land, as friends in Europe are further learning from the articles appearing in *Harper's Magazine*, by Mr. Nevinson, on "Angola and the New Slave Trade," is truly dark and needy, and persecution and suffering have to be met in making known in simplicity the Gospel of our Lord Jesus Christ. We are grateful for the larger circle of prayer of the Alliance for this and all lands at this season. We shall be pleased to have Angola specified in the next list of places. I was appointed secretary for the same in 1902, but owing to sickness, and loss, and persecution, we were unable last year to send in a report, though we had had very good meetings.

I am, yours in the Gospel,

M. Z. STOBER.

Cæsarea, Asia Minor. *January 19th*, 1906.

Doubtless you are familiar with the general needs and difficulties of Christian work here in central Asia Minor. The character of the government you know, and the absence of all religious liberty ; so that for a Moslem to become a Christian means death in almost every case. The Greeks and Armenians are in the grasp of a bigoted priesthood, and are naturally very bitter against Protestants. But great strides have been made, and there are now many Protestant communities scattered throughout the country, and especially in the Central Turkey Mission self-support is found in many Churches. The kindergartens and schools are doing grand work in the way of opening the eyes of the people, and what is especially encouraging is that the value of education of girls is being more and more appreciated.

We believe that the Spirit of God is working among the Mohammedans in spite of their political bondage. Many thousands of copies of the Bible are being bought and read by Mohammedans, and our medical work here gives us a good opportunity to speak to them on spiritual things. Under medical treatment Moslems become very tractable, and are glad to listen to the Gospel. We believe there are many who would gladly break with Islam, and endure persecution from relatives and friends, were it not for political complications ; and on account of the latter it is doubtful if we would have the right to baptize converts. A few brave men have confessed Christ, but have had to flee from the country for their lives, leaving all behind.

We ask your prayers on behalf of Turkey. We missionaries have prayed together on a number of occasions for the work of the Alliance, and trust it may continue to do its noble work in larger and larger measure.

With best wishes for the New Year,

WILFRED M. PONT, M.D.

Cairo, Egypt. *March 9th*, 1906.

The Alliance has more than once helped us in our mission work here in Egypt, and I trust may yet do so. At the last annual meeting of the Missionary Association we appointed Rev. Dr. Watson a delegate to confer with the officers of the Alliance concerning the attitude of the British representatives in authority here toward the Sabbath. We feel that on many accounts the time to be a propitious one for a stand on the question here. I am sure that the Alliance will willingly do all in its power to get the first day of the week legalized as the weekly holiday recognized by the Government, at least for Christian employees. The Muslim religion requires no day to be set apart to sacred rest, as does ours. Other parts of the Turkish Empire permit Christian employees to enjoy their Sunday. Why not in Egypt? But I am not proposing to argue the question here. We all feel very strongly on it, as

it is the one great obstacle to our work, as far as the Government is concerned.

With a prayer for God's blessing on the Alliance,

I remain, very truly yours,

JOHN GIFFEN.

Chian, Central China.

January 17th, 1906.

Your circular letter of October 13th and the sheet of topics for Week of Prayer reached me in December, and we were helped by them in the days of prayer together. This year again about twenty Chinese believers met with us, evening by evening, to wait upon God for the objects indicated. We gave about three-quarters of each meeting to prayer, averaging fifteen to twenty prayers each evening, and the Lord gave some blessed seasons together. Such meetings not only help us to draw nigh to God, but they also aid in giving a wider scope to our petitions. May we be enabled to have fuller fellowship with the Lord Jesus Christ in His intercession on behalf of all saints.

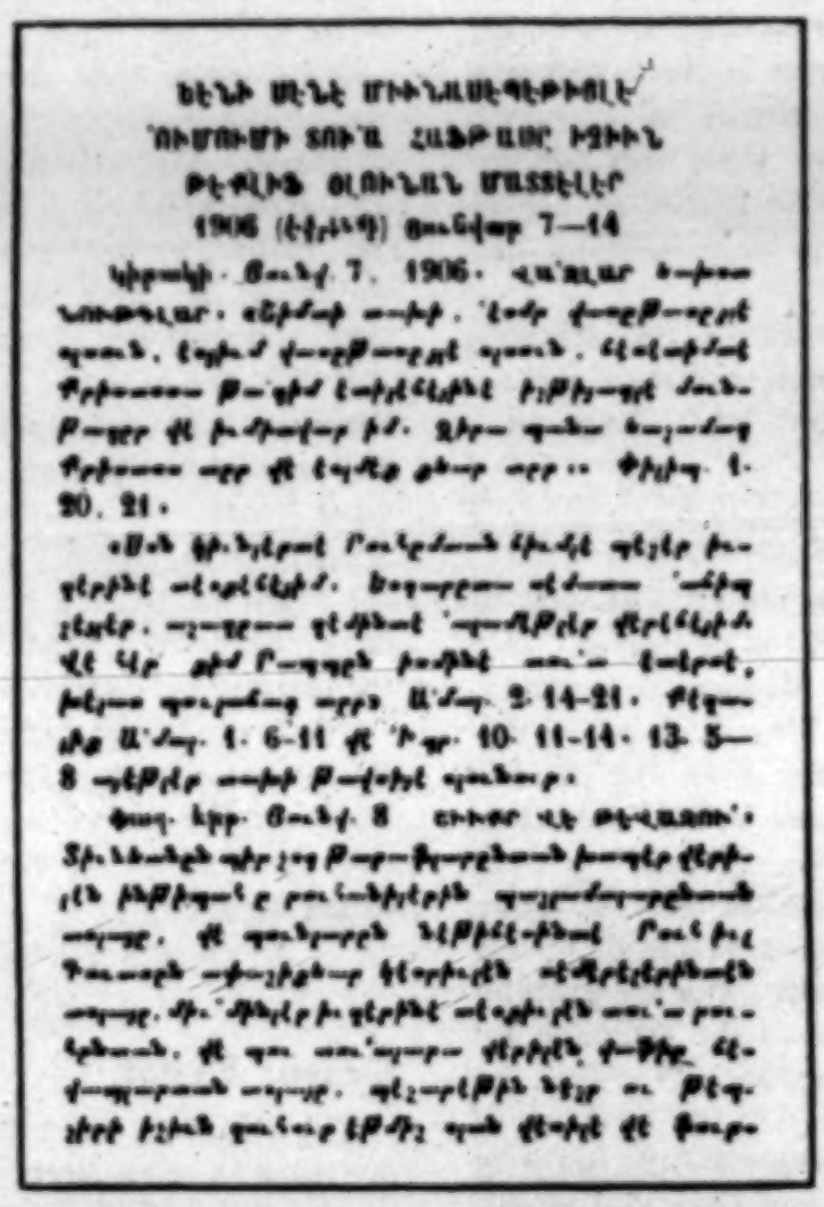
On both January 7th and 14th, the two Sundays, we followed the suggested topics with, I believe, much profit. The Lord pour out upon us, and upon His people everywhere, the spirit of prayer and supplication!

I am asking our Mission Secretary in London to send you with this the sum of 10s. as a contribution from the friends here towards the funds of the Alliance.

Wishing you much blessing,

Yours sincerely,

WM. TAYLOR.



SECTION OF THE WEEK OF PRAYER PROGRAMME (1906) IN THE ARMENO-TURKISH LANGUAGE.

Dunedin, New Zealand.

Prayer meetings were held from January 7th to 13th inclusive, in the Y.W.C.A. Hall, Dunedin, New Zealand, under the joint conduct of the Y.M.C.A. and Y.W.C.A. As the Week falls in summer and at the holiday period of the year, the attendance was not so large as the promoters wished; however, some of the meetings were well attended, and proved profitable seasons of intercourse. We are indebted to several local ministers and workers for valued help and for short addresses. At the last meeting a short account of the Evangelical Alliance and its objects was given by the chairman. Hearty sympathy is felt for the Alliance and its objects.

J. WILKINSON.

Durban, Natal.

South Africa General Mission,
25, Mission Lane,
Durban,
March 9th, 1906.

I enclose a short report of a united meeting of natives, held in connection with the Evangelical Alliance Week of Prayer, and arranged by missionaries working among Zulu-speaking people of Durban.

The following Societies and Churches arranged the service:—American Zulu Mission, Baptist Church, South Africa General Mission, Salvation Army, Swedish Holiness Mission, Scandinavian Lutheran Church, and Wesleyan Church.

Yours sincerely,

LEWIS E. HERTSLET.

UNITED RELIGIOUS SERVICE.

NATIVES GATHER IN TOWN HALL.

A SUCCESSFUL MEETING.

Nearly 1,800 natives assembled in the Town Hall, Durban, Natal, on January 10th, in response to invitations sent to those coloured people whose custom it is to attend churches. This unique gathering was held in connection with the Evangelical Alliance, under the ægis of which a World-wide Week of Prayer is being conducted. Dr. L. E. Hertslet, of the South Africa General Mission, occupied the chair, and he was supported on the platform by the Rev. Mr. Suter, Mr. H. Neilsen (Swedish Mission), Mr. Allsopp, and Mr. T. C. Sloane (Baptist Church).

Addresses were delivered in Zulu by the ministers, and the rapt attention with which they were listened to testified to the earnestness of the auditors, who crowded

the hall to its utmost capacity. The galleries were full. The singing was characterised by much heartiness, and towards the close of the proceedings the Chairman invited prayers from amongst the general assembly. The invitation was responded to, the sentiments of the speakers being acquiesced in, judging by the frequently long-drawn out "Amens" of the Zulus, who were nearly all males.

Throughout the whole of the proceedings, which lasted an hour and a half, one could have heard the proverbial pin drop. The conduct of the natives was extremely devout, and they dispersed with fervent decorum. There were not more than twenty Europeans present, and the police were conspicuous by their absence in the hall. The gathering, unique perhaps from many points of view in the history of Natal, may be written down as a success.

Hsuan-Hua-Fu, N. China.

January 22nd, 1906.

We were happy this year to get hold of the Evangelical Alliance prayer topics. We have for several years in the past not been able to get these topics in time, so it has been a special privilege to be able to join in prayer this year.

With Christian love, I remain,

Sincerely yours,

CARL G. LÖDERBOM.

Ichang, China.

Church of Scotland Mission,
January 29th, 1906.

Having received some copies of the "Evangelical Alliance Invitation for the Annual Universal Week of Prayer," through the convener of our Foreign Mission Committee, I resolved to take steps to hold the meetings here. In former years it was our custom to have meetings for the members of our Church here during the first few days of the Chinese New Year, but that has now been changed. I called upon the Rev. Mr. Huntington, of the American Episcopal Church Mission, and also upon the Rev. Mr. Fernstrom, of the Swedish Missionary Society, and we agreed to have the meetings unitedly in connection with the three Mission Churches. The meetings were held in the three churches, time about, and while the pastor of the congregation presided at the meeting held in his own church, the meeting was addressed by one of the European missionaries and one of the native pastors or evangelists from each of the other churches, and prayer was free. We hope that we have thus set an example to the members of our various Churches, as well as to outsiders, that though we may differ in a few non-essentials, yet we are, after all, "all one in Christ Jesus." The attendance was very good at the first three meetings, but as the weather continued bad, the attendance gradually got less. But, personally, I am glad we have had the meetings for prayer, and will do my best to continue them in future years, when one feels that we are one with the rest of Christendom in presenting our petitions to the throne of grace.

I send you this short account in accordance with the request made on the front page of the Invitation.

Yours very sincerely,

THOS. R. KEARNEY.

Ikoko, Lake Ntumba, High Congo.

American Baptist Missionary Union.
February 1st, 1906.

At the General Congo Missionary Conference, held at Stanley Pool on January 9th to 14th, a resolution was passed adopting the Evangelical Alliance programme for the Week of Prayer.

The following Missions were represented:—

1. Baptist Missionary Society (London).
2. American Baptist Missionary Union.
3. Congo Balolo Mission (London).
4. Swedish Missionary Society.
5. American Presbyterian Congo Mission.
6. Foreign Christian Missionary Society (U.S.A.).

The General Conference referred to above meets every second year. Fifty-four missionaries were present at our meeting last month. The time of the Conferences has been altered from January to September, so that they will not now interfere with the carrying out of your programme at our stations.

Wishing you Godspeed in your work,

Yours very sincerely,

JOSEPH CLARK.

Jaffa, Palestine.

C.M.S. Mission House,
March 12th, 1906.

Whilst sending in my name to be enrolled in the list of members of the Evangelical Alliance, I should like to express my pleasure at the revival of EVANGELICAL CHRISTENDOM. Years ago, when in Smyrna, I used to read it in its then shape with much interest. It kept one in sympathy with work carried on in various parts of the world not touched upon generally in "missionary" periodicals.

The Week of Prayer used to be a grand time in Smyrna. The meetings used to be polyglot, embracing, besides the missions such as the American Board, the Scotch Presbyterians, and the Church Missionary Society, members from the English, German, and Dutch congregations. At one at least of the weekly meetings hymns in English, German, French, Greek, Armenian, and Turkish were sung simultaneously to the same tune. In Palestine the conditions are rather different. Yet I have always felt it to be a privilege to promote the observance of the Week of

Prayer. Here in Jaffa we have to condense the six meetings into three on alternate days. This year Monday's meeting seemed especially solemn. I think our people realized that they are connected in sacred membership with the Lord's people in every clime and of every tongue, and that very real obligations devolve upon them in consequence.

With warm wishes for a blessing on the work you are engaged in,

Yours faithfully,

THEODORE F. WOTURS, C.M.S.

Julfa, Ispahan, Persia.

Church Missionary Society,

February 15th, 1906.

I am afraid I am rather late in writing to tell you that the Universal Week of Prayer was observed by us this year as usual.

The daily meetings were well attended, and earnest prayer was offered day by day for the special objects suggested by the Alliance.

The addresses each day were in Persian, except one day, when the address was given in English, and the prayers were, as usual, in three languages, viz., Persian, Armenian, and English.

Yours faithfully in Christ,

C. H. STILEMAN.

ΠΡΟΣΚΛΗΣΙΣ

ΤΟΥ ΠΑΓΚΟΣΜΙΟΥ ΕΥΑΓΓΕΛΙΚΟΥ ΣΥΝΔΕΣΜΟΥ

Πρὸς τοὺς ἁπανταχοῦ Εὐαγγελικοὺς εἰς κοινὴν προσευχὴν κατὰ τὴν πρώτην ἑβδομάδα τοῦ νέου ἔτους (ν. Α.)

Αἱ παγκόσμιοι ἄρχονται ἀπὸ τῆς Κυριακῆς 7 Ἰανουαρίου 1906 (25 Δεκεμ. 1905) καὶ λήγουσι τῷ ἑπομένῳ Σαββάτῳ 31 Δεκ. 1905. (13 Ἰαν. 1906)

—ο—

Ἀντικείμενα

Κυριακὴ 25 Δεκεμ. 1905 (7 Ἰανουαρίου 1906)

Κήρυγμα (Φιλιπ. α'. 20, 21—Ἱερεμ. β'. 14—21, α'. 6—11. Ἐβρ. ι'. 11—14 καὶ ιγ'. 5—8.)

Δευτέρα 26 Δεκ. 1905 (8 Ἰανουαρίου 1906.)

Εὐχαριστία, Ἐξομολογήσεις, Ταπείνωσις, Αἴτησις, Προσευχή

Εὐχαριστία διὰ τὴν ἔναρξιν πνευματικῆς ἀναζωπυρώσεως εἰς διαφόρα μέρη.

Ἐξομολογήσεις καὶ Προσευχὴ διὰ τὴν ἐκχυσιν τοῦ Ἁγίου Πνεύματος ἐπὶ τὰς Ἐκκλησίας κατὰ τὸ νέον ἔτος. (Ψαλμ. ρ. ½ ; — Ἡσ. ξδ'. — Ἐζ. γ. 15. Α'. Χρον. ιγ'. 38—36. Δανιὴλ θ'. 8—10 καὶ 17—23. Ψαλ. να'. ζ.)

—

Τρίτη. 27 Δεκεμ. 1905 (9 Ἰανουαρίου 1906)

SECTION OF THE WEEK OF PRAYER PROGRAMME IN THE GREEK LANGUAGE.

Lisbon, Portugal.

March 10th, 1906.

We have held the Week of Prayer services in the first week of this year, according to the programme of the Evangelical Alliance. The Evangelical Churches of Lisbon which observed this programme were the Portuguese Presbyterian at Rua da Arriaga and Portuguese Methodist Church at Rua Angra de Heroismo, but the Evangelical Mission at Alcolena and the Y.M.C.A. also joined in this concert of prayer.

The meetings were well attended, especially at Rua Arriaga, where the hall was quite full. At all these places the brethren prayed on the topics of the programme.

The amount of 6,000 reis was collected to help the expenses of the Alliance. I send this amount in a cheque of the Crédit Franco-Portugais, which I include in this letter—£1 5s. 1d.

The Portuguese Congregational Church held the services during the week previous, *i.e.*, from December 31st to January 7th.

We take advantage of this opportunity to write to the Alliance about the violences which are effected by the authorities through the hatred of the Roman Catholic clergy.

In spite of the promise of H.M. the King Don Carlos to the delegates of the Evangelical Alliance in 1901, when they asked for liberty on behalf of the Evangelical Christians in Portugal, the imprison-

Lanchow, Kansuh, N.W. China.

China Inland Mission, January 23rd, 1906.

Last year I received from you the paper with the topics suggested for universal and united prayer, Sunday, January 7th, to Sunday, 14th, 1906.

I got some papers written out in Chinese containing the suggested topics, and on the 7th inst. we had a special meeting, when I brought the matter before the Christians and others, and distributed amongst them the papers, asking them to remember the topics in prayer in their own homes.

Monday to Saturday, we missionaries—only few in number—had a special prayer meeting each day, joining in spirit with the Lord's people in every land, and feeling ourselves a part of the great host on earth.

May God send rich answers to the prayers of His people!

I am sending you this, thinking you would be interested in knowing that the Week of Prayer was observed in this far-away spot.

Yours faithfully,

GEO. ANDREW.

ments, as well as the confiscation of Bibles, and the legal proceedings against them, still continue. In one place a priest ordered all the Bibles and Testaments that a colporteur of the British and Foreign Bible Society was selling to be publicly burnt; the colporteur himself had to escape in order not to be burnt alive. In three other places all the books of another colporteur were also confiscated, and he was arrested and kept in prison. These books were not given back.

On account of the religious service at the burial of an Evangelical believer at Portunhos, concelho of Cantanhede, last December, two brethren, Senhor Carvalho, Evangelical minister, who is eighty years old, and a teacher who accompanied him, were sued and arrested. An old widow at Aguada de Cima, concelho of Agueda, was sued because she did not want to kiss a crucifix that the vicar of the parish brought to her whilst making his Easter visits. She was found not guilty by the jury, but the Roman Catholics tried to make the people believe that she was let free because she retracted her Evangelical faith.

In these proceedings there is no proof of any offence to the religion of the State or to the laws of the nation; nevertheless, the annoyance which the believers suffer and the money they spend in such lawsuits make them ask that an end be put to such a state of things.

We hope that the Evangelical Alliance will take into consideration the appeal of the Portuguese Evangelical Christians or Protestants, as their voice unfortunately cannot be heard, either by the King Don Carlos or by his Government.

I am, yours gratefully
In the Master's service,

. . . . . .

Mardin, Turkey in Asia.

February 12th, 1906.

I have delayed somewhat in writing you, as we waited for tidings from different parts of our wide field of the way in which the Week of Prayer was observed.

As the programme for the Week of Prayer reached the American Press late for translation into Arabic, printing it and sending it out to the different missions and stations, we received it too late for its distribution in time for the meetings at some of our out-stations. If you would kindly see to it that Mr. Freyer, the manager of the American Press at Beirut, Syria, is supplied with a few copies of your Week of Prayer programme at the earliest opportunity, so that he may have time to issue it in Arabic sufficiently early to enable us and others to receive it and get copies distributed to our most remote out-stations (some 150 miles distant from Mardin) to which caravans but seldom go, it would be a great accommodation to us.

At one such out-station the Week of Prayer was revived after a discontinuance for a number of years, and the interest in it was well sustained. The Church at Kôröbôsh during the summer waited upon a preacher who settled among the people, and they, under his direction, erected a little school building for a boys' school. This effort served to bind the congregation closer together, and to unite them still more in their preacher, so that when the Week of Prayer came round they were in a frame of mind and heart to reap large benefit from its observance, and they had a more successful series of meetings than they had experienced in a number of years.

The meetings of the Week of Prayer in the church at Midyat were specially noteworthy on account of the large number of children who attended them and took part in them.

Here in Mardin we experienced the most notable Week of Prayer I ever remember to have witnessed, and I have lived here thirty-eight years. Two meetings were held each day, the first at sunrise, and the second beginning an hour and a half before sunset. These meetings were well attended, the women usually holding a separate meeting at the same hour with the second service. All the meetings were characterized by spontaneity, life and the large numbers of participants. One had a psalm, another a teaching, another a revelation, another an interpretation, another a confession, another a request, &c. Frequently two or three would be heard praying at the same time. The reason for this unusual activity and fervour lay in the continuance of the revival spirit which had visited the Church and congregation in connection with the brief labours of a Swedish evangelist, Mr. Franson, who was *en route* from China to Africa, and had been invited to visit this Mission on his way. About a hundred conversions had attended his labours, and the labours of those who continued to foster the spirit of revival after he had closed his five days' stay with us.

All felt that it was the best Week of Prayer ever experienced here.

With best wishes for the prosperity of the Alliance in all it manifold activities,

Yours most truly,
A. N. ANDRUS.

Pang Chuang, Shantung, China.

January 23rd, 1906.

Just a brief word from our corner of the globe to tell of the Week of Prayer as we have known it this year.

The topics for the Week came to hand in ample time, and I had them translated into Chinese and copies made for those who wanted them. For ourselves here there was a noon meeting held each day for foreigners and Chinese alike, with both foreign and Chinese as leaders in turn. In the evening there was a meeting for Chinese alone, and at the same time the foreigners in the station had their little meeting for prayer and mutual encouragement. In three of our out-stations there were also held daily meetings corresponding to ours here, except that there were no foreigners to take their part. It is a great encouragement to have the native Christians going ahead with the work, whether the missionary is about to take the lead or not. This is the one great end of our mission, and we are glad for the least signs of advancement. The translated topics were sent to the next station south of us fifty miles, and the Week there was observed with daily meetings at the noon hour.

The consensus of opinion is that the meetings this year have in some ways been especially helpful. Perhaps the most worthy of mention was the Thursday meeting, led by Chang Feng-hsiang, the principal of the Academy for Boys. It was a really good meeting, touching on the various phases of the work done in different places, but, above all, calling the Church to the idea of missions for their own sakes, that the native Church should gird herself up and go out to the work, and not leave it all to the hands of others.

Such united prayer and thought along specified lines cannot help but bear abundant fruit.

With gratitude for what is being done by the Alliance,

Believe me, yours very truly,
CHAS. A. STANLEY, Jun.,
American Board Mission.

Singapore, Straits Settlements.

"Letcomb," Gilsteaa Road,
February 14th, 1906.

A small meeting was held here to arrange for the Universal Week of Prayer for this year, at which I was again appointed secretary for this Branch.

For many years past meetings in the different churches of the place have been held here, though not under the auspices of the Alliance; but about the year 1883 or 1884 your invitations were sent for by me to your predecessor, and from that time your invitations have been more or less regularly received either from your office or from friends in London, and either the Rev. W. G. Shellabear or myself have acted as secretaries or conveners of the meetings, which have been regularly carried on in conformity with the invitations, the meetings being held alternately in the different Nonconformist churches, as the clergymen of the Church of England, I am sorry to say, do not join with us, although many members of their congregations do.

Different ministers, missionaries, and Christian laymen preside at the meetings, which are generally very well attended, and have doubtless been a blessing to many. So much was this felt to be the case in one of the before-mentioned years, that it was proposed to commence a Christian Workers' Monthly Prayer Meeting, which was done, and has been continued almost without intermission ever since, with much blessing to those who attend. These meetings are held in different houses, and were led by Christian friends in the city.

The Week of Prayer this year was held in the Presbyterian Church, and was fairly attended. Collections were made at two of the meetings (as has been usual in order to defray the cost of printing, &c.), which amounted, after all expenses were paid to $14.09, with which I purchased a money order in your favour at 2/4½ = £1 13s. 1d., which I now have the pleasure to enclose as a small contribution from the Singapore Branch, if it may so be called, as we have not at present any regular subscribers.

Yours faithfully in the Lord's service,
JOHN HAFFENDEN.

Urumia, Persia.

American Presbyterian Mission,
March 14th, 1906.

It is time that you should have a brief report of the Week of Prayer as observed by the Syrian Churches in our Mission field.

This "Week" has always been regarded with very special interest from the beginning of its observance, but its return this year was welcomed with particular hope and expectancy. Careful preparation was taken as it approached, that it might be improved to the utmost of blessing. And I am glad to say that the reports from the Churches, which came in to us after the close of the Week, gave us considerable encouragement. There seemed to be on every hand a yearning for the outpouring of a blessing from on high beyond that of recent years.

The weeks following have proved that our judgment of the signs of the times was not incorrect. It is long since we have had such a widespread revival in our Evangelical Churches as these past two months have witnessed. The call for special services to be carried on by missionary and native brethren from outside have taxed our resources to

the utmost; and in almost every place where these services have been held the response on the part of the Church members has been most cheering—the congregations have increased to the full capacity of the churches to hold them, and the preaching of strong evangelistic sermons has been listened to with deeply solemn attention. Backsliders have been reclaimed, and scores of impenitent have been hopefully brought to Christ, some even of the more notoriously wicked. Not a few of those who had left the Old Nestorian Church and connected themselves with the Roman Catholic or Russian Churches fell under the enlightening influence of the Holy Spirit, and have come over to the Evangelical Church.

This revival differs from those which have preceded it in the fact that the people, as a whole, are much better enlightened in divine truth now than formerly. Their stand now for the simple doctrines of the Gospel indicates a larger degree of intelligence in doing so, and less, perhaps, of emotion, than in previous revivals. And yet there has been no lack of deep feeling among the Church members and the awakened. There has been a remarkable amount of prayer. Our schools have been greatly stirred, and we believe that a considerable number of children have been converted.

The activity and spiritual tenderness of our native pastors at this time has been a source of great encouragement to us. They, with the missionaries, feel that this great blessing devolves on us all special responsibility that this awakening be the stepping-stone to a wider, deeper, more fruitful spiritual movement in the coming months. We cannot but hope that the same mighty Spirit which has wrought these great things for our Christian Churches may now begin to work more effectually upon the more enlightened Mussulmans around us.

Very sincerely yours,
BENJ. LABAREE.

In Remembrance.

WE greatly regret to have to record the deaths of several members, some of long standing. Miss Terry, of Canterbury; Mrs. Davis, of Cambridge; Rev. Canon J. D. Lewis, of Nottingham; Mrs. Rotton, of Bournemouth; Admiral Sullivan, of Ascot; Miss S. R. Steuart, of Penrith; Mrs. Mason, of Crowborough; Mrs. Vismes de Ponthieu, of Hastings; Mr. C. H. Bousfield, of London; the Ven. Archdeacon Taylor, of Liverpool; Mr. H. Foxwell, of Wotton-under-Edge; Miss S. D. Lowe, of Cheltenham; Major-General Lewis, of Cheltenham; and Mr. Thomas Penny, of Taunton.

Mr. JEREMIAH GARNETT, J.P., whose death we recorded in March, was one of our life-members, and had been a much-valued and generous friend of the Alliance for twenty-two years.

The Ven. ARCHDEACON TAYLOR, of Liverpool, was one of our Vice-Presidents. He had been a member for twenty-five years and member of Council for twenty-three years. His valuable services to the Church of God, his grand courage, enthusiasm, earnestness, sincerity, vast learning, and oratory have called forth universal respect and esteem. We quote a few lines from the Bishop of Liverpool's appreciation, delivered at the funeral of the late Archdeacon:—

"He was a true Christian gentleman. . . . . He smote hard, but he never smote unfairly. He spoke plainly, but he never uttered a single word to hurt an opponent needlessly. There was no malice, no spite, no bitterness in his words. He spoke the word with strength, but he spoke it in love. . . . . A doughty champion had fallen. A mighty voice was hushed. A great and loving heart was still."

The Council of the Alliance has expressed by Resolution their own deep sense of loss, and abiding memory of one who they so greatly valued.

The Power of United Prayer.

On the Lines of Oneness expressed in John xvii. 11, 20-23.

IN the month of April, 1898, a company of some thirty men and women, representing seven nationalities and as many denominations, met together in a private house in San Gervasio, near Barcelona. Their sympathies had been moved by the horrors passing in Cuba and in the Philippine Islands, then in revolution against Spain. The object of the prayer meeting was well expressed by one present, who said to the Lord: "We do not ask Cuba or the Philippines for Spain, or for America, but for Christ."

Six months later this prayer was in part answered. God, making use of the intervention of a Protestant nation (the United States), granted success to a revolution which proclaimed at once full "religious liberty" as one of its first victories. Cuba, it is true, had enjoyed the privilege of hearing the preaching of the Gospel since the Spanish revolution of 1868, though with many restrictions, but never till 1899 was this possible in the Philippine Islands. No wonder that the eight millions residing there received with immense enthusiasm the news that they were perfectly free, politically and religiously, and that the native authority should have added to the article of "Full Religious Liberty" another of separation between Church and State.

Thus was broken by the work and will of the Philippine people the united yoke of Spain and Rome, which had lasted during three centuries, crushing to the ground the inhabitants of the fair Philippine Islands. If the Church of Christ were to pray unitedly on John xvii. lines, we should see wonderful things.—*Selected.*

Ourselves and our Branches.

Selections from Proceedings of the London Council.

Executive Council, January 11th, 1906.

The Council directed that of a sum of £150 received to date for the relief of Persecuted Jews in Russia, £50 be remitted to the London Jews' Society, £25 to the British Jews' Society, and £75 to the Mildmay Mission to the Jews.

Eleven new members were duly elected.

Executive Council, February 8th, 1906.

Rev. J. M. Laycock gave an account of his recent deputation tour to Paris, France. The Secretary reported on deputation work in various centres.

The Council arranged for the Sixtieth Annual Conversazione to take place in Exeter Hall, on Monday, June 11th.

The Council also considered requests concerning the printing of the Universal Week of Prayer programme for 1907, in the Lettish, Welsh, and Russian languages. It was decided to issue the programme for 1907 in these languages, and to urge every opportunity of still further extending this annual observance.

Thirty-six new members were duly elected.

Executive Council, March 8th, 1906.

The draft programme of the Universal Week of Prayer for 1907 was laid on the table, and referred to a Sub-Committee before being circulated for world-wide signature.

The Council decided to accept an invitation to hold the Sixtieth Annual Conference in Plymouth, next October (D.V.).

An appeal from the Constantinople Branch of the Evangelical Alliance was laid before the Council. Aid was sought on behalf of a Christian man, a member of the Greek Evangelical Church, falsely charged and imprisoned in Constantinople. Although acquitted he had been ordered to leave Constantinople and to take a long journey into the interior, where he will be destitute, without a home and without relatives to take him in.

It was explained that prompt action might secure his release and his return to his family and friends in Constantinople; failing this, representation was requested that he might be allowed to leave the country.

The Council directed that steps be taken to confirm all details of the appeal; in the meantime, a sum of £10 was voted for the immediate needs of the case, this amount being forwarded through the Constantinople Branch of the Evangelical Alliance.

An appeal from Odessa was also considered by the Council, help being asked for the support of evangelistic and pastoral work amongst a Stundist community there. The appeal was supported by Rev. Samuel Wilkinson, of the Mildmay Mission to the Jews, through whom it was received.

The Council decided to contribute a sum of £20 towards the cause, and directed that the special needs be made known through the agency of the Christian press.

Seventeen new members were duly elected.

Executive Council, April 3rd, 1906.

The Secretary having reported the death of the Ven. Archdeacon Taylor, a Vice-President of the Alliance, the following Minute was placed on record:—

"Resolved that the Council of the Evangelical Alliance express their deep sympathy with the relatives of the late Ven. Archdeacon Taylor in the great loss which they have sustained. They bear in mind that he had been a member of the Alliance for twenty-five years, and a member of the Council for twenty-three years of that time, also a Vice-President for the last two years.

"They have always viewed him as one of the standard bearers of the Protestant cause in these perilous days. They thank God for his gifts as a preacher, for his skill as a controversialist, and for the gentle beauty of his character.

"He was in full sympathy with the principles of the Alliance, and had taken part on many occasions in its conferences and meetings. He presided at a meeting of the Alliance quite recently held in Liverpool. They trust the Lord will raise up other faithful men to tread in his steps."

Further details concerning the appeal from Constantinople, reported at the previous meeting, were considered by the Council.

The Council decided to remit a further sum of £50 to Berlin for the training of Russian students in the Alliance Bible School.

Twenty-nine new members were duly elected.

Bath Branch.

Two interesting meetings took place on Monday, January 22nd, the arrangements being made by Mr. G. E. Thomas, local Hon. Secretary. The deputation consisted of Sir Robert Anderson, K.C.B., LL.D., Rev. J. Gosset-Tanner, M.A., and the General Secretary. At the afternoon meeting, presided over by Mr. F. W. Lawrence, accounts of the home and foreign work of the Alliance were given by Rev. J. Gosset-Tanner and the General Secretary. In the evening an address on "The Bible and the Critics," announced to be given by Sir Robert Anderson in St. James' Church Hall, was, by kind permission of the Vicar, Rev. R. W. B. Moore, M.A., who presided, given in the church. New interest has been brought about in Bath through these meetings.

Cullompton.

The following is an extract from a local paper, kindly forwarded:—

"EVANGELICAL ALLIANCE.—A happy illustration of the brotherly feeling which exists between Churchmen and Nonconformists in this town was seen at the meeting which was held in the church-room on Wednesday, under the auspices of the Evangelical Alliance. Members of almost all the Christian bodies in the town filled the church-room, and a hearty and enthusiastic meeting was the result. The Vicar (Rev. C. Harris) presided, and he was supported by Revs. D. Wood (Willand), J. S. Hyson (Curate), J. Beaupre (Baptist), Dr. Tracey, and others. The chief speakers were the Rev. Trevor Fielder, Vicar of St. Stephen's, Walthamstow, and H. M. Gooch, Secretary of the Alliance. Rev. Fielder made such a deep impression upon his audience as he spoke of his personal experience of the Welsh Revival, that Mr. Gooch laid aside what he intended to say, and followed much upon the same lines. One of the most united religious meetings ever held at Cullompton was brought to an end by an earnest prayer by Mr. Fielder. On many hands expressions of thankfulness for the meeting have been heard, a meeting which has still further cemented the kindly feelings which have long characterized the religious people of Cullompton."

Exeter.

Somewhat late in the day, owing to the pressure on the pages of our March issue, we record a happy two days' Conference held in the Barnfield Hall, on Monday and Tuesday, October 23rd and 24th. The speakers were Rev. Hubert Brooke, M.A., Rev. J. Gregory Mantle, Rev. Trevor Fielder, M.A., Rev. Nisbet Wallace (Torquay), and the General Secretary. The meetings throughout were well attended, and deeply spiritual. Through the kindness of local friends of the Women's Protestant Union, a conversazione was held on the second day, when an address was given by the General Secretary on "Practical Alliance Work. Its bearing on the Revival." The Chairmen at the various meetings were Colonel Stirling, Mr. Henry Gadd, J.P., Rev. Reginald Callender, M.A. (Vicar of St. Leonard's), and Rev. W. Humphries (Wesleyan). A desire was expressed for a second Conference next autumn (D.V.).

Hoddesdon.

Through the kindness of the Vicar, Rev. P. E. S. Holland, M.A., two meetings were arranged and held in the Bath's Hall, Hoddesdon, on Tuesday, March 6th. At the afternoon meeting, the Vicar presiding, addresses were given by Rev. W. Fuller Gooch on "Unity in Diversity—its Place and Power in Christian Service," and the General Secretary.

At the evening meeting Mr. Robert Barclay kindly presided, and the Rev. J. M. Laycock gave an address on "The Need of Revival, and how it is to be obtained."

Newton Abbot.

The Secretary addressed a meeting in the local Y.W.C.A. Institute on Friday evening, March 16th. Rev. H. Lovell presided.

Paignton.

Through the kind invitation of Mr. and Mrs. Tapley, a drawing-room meeting was held on Wednesday, March 14th. Much interest was manifested in the addresses given by Rev. Trevor Fielder, M.A., and the General Secretary. Those present included Rev. H. Jones (Vicar of Christ Church) and Rev. D. Dighton Bennett, B.A. (Baptist). Several friends joined as members of the Alliance at the close of the meeting.

Ryde Branch.

Two meetings were held under the auspices of our Ryde Branch (Mr. A. Prewer, Hon. Sec.), on Tuesday, March 20th. The afternoon meeting was held by invitation of our kind friend, Mrs. Carr-Tate, at St. John's House, addresses being given by Rev. W. Fuller Gooch and the General Secretary. In the evening Sir Robert Anderson, K.C.B., LL.D., gave an address in the Town Hall on "The Bible and the Critics." Various local clergymen, ministers, and prominent laymen were present on the platform. Much interest was manifested in Sir Robert Anderson's able defence of the Holy Scriptures.

South London Branch.

By kind invitation of Mr. and Mrs. C. L. Hacking, a largely attended and deeply interesting gathering took place on Friday evening, March 30th, at "The Gables," Nightingale Lane, Balham. The chair was taken by Mr. C. L. Hacking, among those present and taking part being Canon H. Curtis, M.A., Vicar of the Church of the Ascension, Balham, and the Rev. F. W. A. Wilkinson, Vicar of St. John's, Chelsea.

Mr. Samuel H. Wilkinson, of the Mildmay Mission to the Jews, recently returned from Russia, gave a thrilling description of his experiences in carrying relief to persecuted Jews in Russia as a token of Christian sympathy from England. The General Secretary detailed recent endeavours on the part of the Alliance for the relief of persecuted Christians, and explained the principles and aims of membership.

A vote of thanks to the host and hostess and the speakers concluded one of the most interesting meetings held under the auspices of the South London Branch.

Teignmouth.

"The second annual Conference at Teignmouth, under the auspices of the Evangelical Alliance, proved a truly profitable and spiritual time. The theme was, 'The Lord Jesus Christ.' Forgetful of sectarian divisions, Christians of all Churches have united; the manifestation of spiritual unity being accompanied by evident tokens of God's presence. The speakers, Rev. H. S. Gregory, M.A. (Exmouth), Rev. Trevor Fielder, M.A. (Walthamstow), and Mr. G. H. Lang (Bristol), testified with searching utterances, their addresses dealing with 'The Word Written and Incarnate'; 'The Cross of Christ—essential and sufficient'; 'Raised from the Dead, according to the Scriptures'; 'Jesus is Lord: the Holy Spirit's Testimony'; 'The Church of Christ, and who belong to it'; 'With Christ in the School of Prayer'; 'His Second Coming in Glory'; and 'Therefore we ought to give the more earnest heed to the things we have heard, lest haply we drift away' (R.V.).

"The meetings grew in interest and attendance daily, the closing one being crowded. A conversazione, kindly arranged by local friends of the Women's Protestant Union, was held during the Conference, when an address on 'Practical Alliance Work' was given by the General Secretary of the Evangelical Alliance, Mr. H. Martyn Gooch."

Torquay.

In the absence, through illness, of the Rev. F. Bishop, Vicar of Holy Trinity, the Rev. Niabet Wallace presided at a meeting held in the Y.W.C.A. Institute on Thursday, March 15th. Addresses were given by the Rev. Trevor Fielder, M.A., and the General Secretary.

Tunbridge Wells Branch.

The following extract from the *Tunbridge Wells Advertiser* will be read with interest:—

"A meeting for the purpose of furthering the work of the local branch of the Evangelical Alliance was held at the Great Hall on Monday afternoon. Mr. Walter Langton presided over a fairly large attendance, including the Rev. D. J. Stather Hunt, Rev. Dr. J. H. Townsend, Rev. G. W. Cowper-Smith, Rev. W. A. H. Legg, Rev. J. Judge, Rev. G. R. Forde, Rev. J. Mountain, Rev. C. E. Story, Mr. W. R. M. Glasier, Mr. W. Brackett (hon. sec.).

"The Rev. J. H. Townsend, D.D., opened with prayer, after which the Rev. G. R. Forde gave a reading of Scripture.

"The Chairman said the Roman Catholic and Greek Churches, in their striving after uniformity, had practically smothered spirituality, whereas the Protestant Churches had not done so. The very word 'churches' showed that they existed as different branches. There had, he pointed out, been too many divisions between the various bodies comprising the Protestant faith. They recognised that some of them had different aims, but the object of the Evangelical Alliance was to emphasise their unity.

"The Rev. Canon A. E. Barnes-Lawrence, M.A., of Blackheath Park, quoted an authority to the effect that it had been extremely difficult, during the past seventy years or so, to preach the Gospel in England with any blessed results. There had, however, recently been a time of great blessing in Japan, and nearer at home, in Wales. He had been informed by the Vicar of Swansea that although the outward signs of the revival had passed away, its good work was being continued. They had had a spiritual manifestation of unity at Blackheath, where the members of Mr. Fotheringham's Church and his own had united in holding a series of people's services. The members of the Evangelical Alliance had to manifest their unity, and so prove it to others, and not merely talk about it.

"The Rev. Richard Fotheringham, M.A., of Blackheath Congregational Church, having expressed his pleasure at visiting Tunbridge Wells, said he thought that Canon Barnes-Lawrence and himself were a working model of what the Evangelical Alliance was meant to be. They were there that afternoon to plead for unity in Christian work. Never until their hearts were freed from prejudice and pride and everything un-Christlike would they have the feelings and the power of the Holy Ghost.

"The meeting concluded with the benediction, pronounced by the Rev. D. J. Stather Hunt."

Ventnor.

Following the meetings held in Ryde, two similar gatherings took place in Ventnor on Wednesday, March 21st. By kind invitation of Colonel and Mrs. Seaton, a drawing-room meeting was held in the afternoon at "Eglinton," the Rev. G. B. Bassett-Kerry, M.A., presiding. A large number of friends responded to the invitation; addresses on the principles and work of the Alliance being given by Sir Robert Anderson, K.C.B., LL.D., Rev. W. Fuller Gooch, and the General Secretary. In the evening Sir Robert Anderson lectured in the Literary Institute on "The Bible and the Critics."

Weston-super-Mare.

Through the kindness of Mr. and Mrs. J. Jackson Barstow, a drawing-room meeting was held on January 23rd, the speakers being Sir Robert Anderson, K.C.B., LL.D., Rev. J. Gosset-Tanner, M.A., Dr. Baedeker, and the General Secretary. In the evening Sir Robert Anderson lectured in the Y.M.C.A. Hall on "The Bible and the Critics."

Deputation Work.

We are thankful to report increased interest in the Alliance through meetings attended by deputations from headquarters. We look forward with much hope to seeing widespread interest in towns and country places where little has been done recently. Correspondence is invited from local secretaries or friends willing to arrange a drawing-room or evening meeting, and we wish it to be clearly understood that we are prepared to send, on due notice, a deputation, clerical or lay, whether the expenses can be guaranteed or not.

Irish Branch.

WHEN recently in the north of Ireland I heard an account of a very interesting revival movement arising out of the last Week of Prayer. In one of the busiest industrial centres, where the Week of Prayer has been long and well observed, so great was the interest, which went on increasing till the close, that it was decided to establish a weekly united prayer meeting. After meeting thus for a little time, it was felt that the time was ripe for a special missionary effort. An able and earnest young evangelist was secured, a tent holding about 1,000 people was erected, and here, night after night, the work went on with increasing power. It was at first intended to continue the meetings for a month, but at the end of that time the interest had so deepened that it was found necessary to go on for another fortnight. As a result about four hundred persons have professed conversion. All may not continue steadfast to their profession, but the value of such a work, spiritually and morally, it would, under the circumstances, be difficult to estimate.

* * * * *

A series of Conferences have been arranged by the Irish Branch, and are being held during successive months in the Christian Union Buildings. The first was held in February, the subject being "Christian Reunion, and our Responsibility in regard to it." The Archdeacon of Ferns, one of the Vice-Presidents, presided, and short papers were contributed by the Rev. R. D. Bluett, B.D., Rector of Delgany, Rev. Samuel Prenter, D.D., ex-Moderator of the General Assembly, Pastor Hugh D. Brown, M.A., Baptist Church, and the Rev. William Crawford, M.A., Methodist. An interesting discussion followed. These papers have since been published. The second Conference was held in March, the subject being "Revival, and how it can be promoted." The Moderator, Rev. Dr. McMordie, presided, and short papers were read by the Rev. John Northridge, B.D., Rector of St. Thomas, and the Rev. D. Mullan. The third was held on Tuesday, 3rd April, the subject being "Christ's Ideal for His Church." Captain R. Wade Thompson, J.P., presided, and papers were read by the Rev. William McNeile, B.A., Minister of Ardlaish Road Presbyterian Church, and the Rev. W. Monck Gibbon, M.A., Rector of Dundrum. It was interesting to observe how both the speakers came to the same conclusion—that the great ideal for the Church is that set forth in our Lord's prayer in John xvii. The meetings have not been opened to the public, but they have done good in promoting frank interchange of thought and feeling among God's people on these important subjects. The devotional element has not been wanting. The last of these Conferences will be held during May.

DAVID MULLAN.

Books worth Reading.

QUESTIONS OF THE HOUR.

Our review of this book in the March issue of EVANGELICAL CHRISTENDOM expressed "surprise and concern" at remarks appearing on pp. 23 and 24 anent the Basis of the Evangelical Alliance. The author, Rev. David Mullan (Secretary of the Irish Branch), writes suggesting that our review might lead to the conclusion "that he had been guilty of some serious infringement of the Basis."

We regret exceedingly if our review has been so interpreted; none but kindly feelings inspiring the writer.

At Mr. Mullan's request we thus draw attention to his approval and re-affirmation of the Alliance Basis. At the same time our feelings of surprise and concern at the remarks on pp. 23 and 24 of "Questions of the Hour" remain.

THE LIFE AND TIMES OF JESUS THE MESSIAH. By ALFRED EDERSHEIM, M.A., Oxon. D.D., Ph.D. (Longmans, Green & Co. 8s. net.)

The issue of Dr. Edersheim's valuable work in one volume, and at a popular price, is a source of keen satisfaction.

Hitherto, this history of our Lord's earthly ministry and surroundings, unique in its information and evangelical character, has only been obtainable in two large 8vo volumes at a price beyond the resources of those to whom it will specially appeal, or should do. We refer to lay Bible students, especially Sunday-school teachers. It is a "Life of Christ" which no thoughtful reader of God's Word can afford to do without; hence, the present cheap edition, containing 1,570 pages, printed on thin opaque paper, is highly commended.

The author's objects in writing have been threefold. *First*, to make a fresh study of the text of the Gospels, every part and passage in them being separately considered—and that in its historical connection.

Secondly, a full account is given of society, life, and intellectual and religious development in Palestine at the time of our Lord's birth and ministry; and, *thirdly*, careful enquiry has been made as to contemporary Jewish thought and expectancy as compared with what the Gospels tell us about the Christ, with the view of answering questions raised by such writers as Strauss, Klein, Renan, and others.

A valuable appendix considers the subject of "Eternal Punishment" according to the Rabbis and the New Testament.

The entire work evidences great learning, but, best of all, it bears throughout the stamp of deep spirituality, the author being a Hebrew Christian, to whom Jesus Christ is the Son of God.

THE STORY OF PROTESTANTISM. By F. HOLDERNESS GALE. (Cassell & Co. 6s.)

Messrs. Cassell & Co. have sent us a volume which should be on the bookshelf of every Protestant. At a time when Protestantism is to the front every contribution on the subject, and this work especially, is welcome—"lest we forget." Mr. Gale writes in a bright and readable style, and his work is prefaced by a contribution from the Editor of *The Quiver*. This is a valuable gift-book to the rising generation.

SYSTEMATIC SCRIPTURE STUDY. By Rev. H. D. WILKINSON. (Church Missionary Society. 1s. 6d.)

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PUBLIC MEETING.

Chair - - - Mr. R. C. MORGAN.

Thursday, 17th May. 7 p.m.

PUBLIC MEETING.

Chair - - - Mr. W. W. RUTHERFORD M.P.

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